CANADA'S NATIONAL-JEWISH NEWSPAPER

Passover Issue 2 Sections, 28 Pages

THE CANADIAN JEWISH NEWS

Friday, April 21st, 1967
11TH DAY OF NISSAN 5727
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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, APRIL 21st, 1967

ETHNIC PRESS SECTION
SOCIAL SCIENCE BRANCH
SOCIAL SCIENCE
OTTAWA ONT

Anti-Jewish Provocations In Western Ontario Continue

LONDON COMMUNITY OUTRAGED

IN FERVENT PASSOVER APPEAL TO TORONTO COMMUNITY – Rabbi Dr. Stuart E. Rosenberg, chairman, 1967 United Jewish Appeal drive, and Ray D. Wolfe, president, United Jewish Welfare Fund, reminded the members of the Toronto community of the timeliness of sharing with the needy on the occasion of Passover.

OTTAWA: STRANGE STATEMENT

The Canadian Jewish News April 21, 1967

By our CJN Reporter

Ottawa (CJN) - D.S. Macdonald, Parliamentary Secretary of State for External Affairs, told Parliament last week that the Canadian Criminal Code "does not extend to crimes committed outside this country;" thus war criminals who committed crimes prior to settling here as landed immigrants may not be prosecuted.

Mr. Macdonald made this statement in answer to a question by H.W. Herridge, member for Kootenay West, who, in a dramatic appeal to the House, asked the Government to take action "to rid Canada of people of this type."

Some discrepancy was noted in Mr. Macdonald's statement wherein he also said that the Canadian Government had not obtained sufficient documentation in the past on these alleged war criminals. Then he proceeded to say that "even if such a person has in fact been guilty of a war crime - murder - it is unlikely he could be punished in or deported from Canada."

This statement now may be studied by experts who consider it in contradiction with the United Nations' decisions on war criminals.

Passover 5727

PASSOVER 5727 will be ushered in with the traditional Seder ceremony this coming Monday evening, April 24th, and will conclude Tuesday night, May 2nd.

The first two days of Passover, Tuesday and Wednesday, April 25th and 26th, and the last two days, Monday and Tuesday, May 1st and 2nd, are observed as solemn days of the Festival of Freedom and traditionally days of rest, like the Sabbath. On these days the offices of The Canadian Jewish News in Toronto and in Montreal will be closed.

Nevertheless, The Canadian Jewish News will appear regularly.

A Happy Passover!

Local Germans Join Jewish Protest; Say Arab Agitators At The Ryerson

exclusive Canadian Jewish News report

London, Ont. — This liberal, traditionally democratic home town of people of various ethnic and religious background is in turmoil. Last Saturday this city once again became the chosen operation ground of the notorious Beattie agitation against Jews and liberals when the "leader" himself distributed swastika tainted leaflets and pamphlets.

The local Jewish Community Council is discussing this obnoxious manifestation with police and authorities. Harold Vaisler, Council president, made clear that the Jewish community will not tolerate such provocations, as did Milton E. Harris, vice president, who in an interview with The Canadian Jewish News reporter declared that he fully supports Mr. Vaisler's declaration of total mobilization of community effort against the "emergence of Nazism" in this wonderful city of goodwill and good neighborliness.

In this battle for purifying London's atmosphere of Hitlerite germs, the Jewish community is not alone. In fact, the Canadian German Club of London last week held an emergency meeting and decided to support a nonsectarian effort to ban the Nazis from poisoning the air here.

The city's German community is upset especially by the fact that a naturalized Canadian, real estate operator Martin K. Weiche, openly has embraced Nazism and has become John Beattie's national chairman of the so-called Canadian National Socialist Party.

In an interview with the London Free Press reporter, Isaac Turner, Weicher said he now was teaching Beattie through National Socialism.

Weiche, a former officer in Hitler's Luftwaffe, also told the Free Press:

"I believe Adolf Hitler was the greatest man who ever lived."

He also stated that the extermination of six million Jews by the Nazis was a "Communist Jewish lie." Actually, Weiche continued, they died of starvation.

The Germans, he insinuated, had no duty to feed these "enemies" of their people.

Weiche admitted he is backing Beattie, that he is indoctrinating him with the "philosophy" of Hitler's Mein Kampf. Also he stated: "Jews have no conscience."

Weiche said, if elected to power he would burn bad books, including Life Magazine. The Pill, he said, would be available only for export to non-Aryan countries.

Weiche is a millionaire who owns 170 apartment units in London and Sarnia. He admitted he is the only German Canadian belonging to this rabblerousing group.

The CJN reporter interviewed Canadians of Arab descent. Two leading members of London's Canadian Arab community, a Moslem and a Christian, told this newspaper that the notorious friends of the Middle East are not operating in London anymore despite rumors to the contrary. Their center of activity now is Toronto's Ryerson Institute of Technology, the leader of the Moslem community told us. He added, "We don't want them here."

Swastikas were painted on the Moslem Mosque here and distribution of pamphlets continued on Saturday. Legally city authorities cannot stop this dissemination of hate literature.

In Ottawa hope was expressed that finally, because of the London incidents, the Government will expedite the adoption of the criminal code amendment directed at neo-Nazis.

On The Eve Of Passover

Toronto Jewry Called To Action

By our CJN Reporter

The eve of Passover, the traditional season when Jews remember the needy, when the Seder slogan, "everyone hungry should enter and eat," has inspired Toronto's organized Jewish community to double its efforts on behalf of the UJA drive.

Various meetings held here on Sunday, such as the one at the Shaarei Shomayim Synagogue and the recent assembly at Shaarei Tefillah, demonstrated the dissemination of the Synagogue Council uniting all Jews organized in congregations to meet the deadline for the community campaign.

As the Drive continues, messages are being received from Israel and New York, headquarters of the Joint Distribution Committee, of increased needs of an emergency character to be met immediately.

Echoing all these SOS calls and the warm response of the Synagogue Council and other UJA leaders, Dr. Stuart E. Rosenberg, 1967 UJA campaign chairman, thus summarized they present stand pertaining to the campaign:

"We are now at the $2 million mark, yet we must not forget that our community is committed to contribute this year $3 1/2 million to the United Jewish Appeal, which is the absolute minimum necessary to cover all obligations including local needs for social services and day schools.

"In order to attain this minimum objective, Rabbi Rosenberg continued," the present relative increase of eighteen percent compared with last year must be maintained at the cost of supreme effort of all workers. This can be realized only if all volunteers continue covering the entire communitee at its present pace."

Mentioning the Passover eve, Rabbi Rosenberg said it is expected that a special effort will be made by the Synagogue Council.

Speaking about the role of the synagogue leadership, Rabbi Rosenberg concluded by expressing his absolute conviction that his colleagues in the rabbinate, presidents of synagogues, UJA chairmen and members will cooperate to the fullest so that this year's UJA campaign reaches its goal.

The sentiments of the community were expressed by Ray D. Wolfe, United Jewish Welfare Fund president, who told this newspaper that he and his colleagues in the UJWF leadership do not doubt that during this Passover season the Jews will share symbolically their matza with the needy.

Quebec Now Informed By CJC

Conference Voted For Tax Support

By our CJN Reporter

Victor D. Michelson

Unity on Jewish education in Montreal, predicted in The Canadian Jewish News last week, was translated into action on Tuesday when a delegation of the Canadian Jewish Congress, Eastern Region, officially approached the Government of Quebec on behalf of the Jewish community. This demarche was a follow-up of Sunday's historic conference on Jewish education held at the Windsor Hotel. Nearly unanimously a resolution was adopted on behalf of the recognition of the Jewish day schools.

The conference was remarkable by the earnest participation of the more than four hundred delegates representing Montreal's total Jewish community. This attendance was amazing indeed as it was a cold, rainy, Sunday afternoon and there were many other communal functions.

The resolution moved by Ben Beutel, chairman of the CJC Committee on Education, and adopted by the conference reads as follows:

"The Canadian Jewish Congress urges the Government of Quebec to introduce legislation which the capita cost of education of a child in the Protestant school system of Montreal, of any grade, from kindergarten to and including grade eleven, be paid from tax revenues to the officially recognized Jewish day schools for every child there enrolled in the grades indicated."

Simply, it means that the Jewish community of Quebec demands its share from taxes for the support of Jewish day schools.

This information was transmitted promptly to the Government on Tuesday.

The resolution, seconded by Israel Akerman, chairman of the Committee for Tax Supported Jewish Schools, was carried, with but four dissidents.

In his address, Akerman, whose committee launched a movement for the battle of the recognition of the Jewish day school, paid tribute to The Canadian Jewish News. He said that the community owes this newspaper an expression of gratitude for its consistent stand supporting integral Jewish education.

Among the speakers on the subject were some of the leading members of Montreal's Jewish community including the president of the Canadian Jewish Congress, Michael Garber, Q.C., Harold Lande, Q.C., Issie Engel (Jewish Parents), Shloime Wiseman, principal of the Jewish Peoples' School.

Y.M. Kaplansky, counselor of the town of Laval, strongly supported the resolution but would have preferred it to be implemented by introducing it into the provincial parliament in the form of a private bill.

In a moving address, Rabbi Solomon Spiro, spiritual leader of Young Israel of Chomedey, declared that government acceptance of this resolution would accord parents the right to opt either for the religious school of their choice or for neutral schools. Thus Quebec's education-system would become the most democratic in Canada, possibly on the continent.

The only speaker opposing the resolution was Walter Fogel.

The resolution was adopted as early as 3:30 p.m. As predicted by The Canadian Jewish News, in contrast with the rally of January 29th this conference was free entirely of any discord; it was held on an almost academic level.

At that time a new resolution was presented by Morris Wilchesky on behalf of the Labor Zionist Movement and affiliated bodies, asking the Canadian Jewish Congress to commence immediately negotiations with the Allied Jewish Community Services of Montreal for the purpose of including the Montreal Jewish schools within its budget and that of the Combined Jewish Appeal, such decision taking effect no later than August 1, 1967.

Chairman Ben Beutel ruled this motion out of order, stating that the schools themselves should be consulted. As this ruling was questioned, Mr. Beutel opened a discussion on the motion which was carried by a majority despite an observation by Monroe Abbey, Q.C., that at this stage it practically is impossible to have such a decision implemented by August 1st.

Following the adoption of this resolution, Jacob M. Lowy, community leader and president of the Allied Jewish Community Services, made an important statement declaring that the IJCS certainly would abide by the wishes of the community - provided the necessary funds were forthcoming.

• Commentary •

By M.J. Nurenberger

Volkswagen And War Criminals

The statement made in Washington last week by Simon Wiesenthal, director of the Jewish Documentation Center in Vienna, about the connection between the Brazilian Volkswagen outfit and war criminals is perturbing, to say the least.

Wiesenthal, in an address to the National Press Club in the American capital on April 11th, stated:

"Franz Paul Stangl, the third on the list of the most wanted war criminals, not only is an employee of the Volkswagen plant in Sao Paulo but the Volkswagen administration there has hired expert lawyers to fight his extradition to West Germany to stand trial."

* * * * * *

Today Volkswagen is not a strictly private enterprise as its shares are divided among hundreds of thousands. Moreover many here refuse to believe that there is any connection between the Volkswagen of the Hitler era and the present popular little car. Are they wrong? Also, this last move by Volkswagen, Brazil, one of the biggest auto manufacturing companies in the world, forces our attention upon the problem of the present Nazi turmoil in Latin America.

* * * * * *

We know that many killers who played the most nefarious role in the extermination of peoples during the Hitler period have found refuge in South America. Some are in Brazil, some in Argentina, others in various smaller Latin American countries. But there is a common bond among them: first, they are united by the heaviest guilt, theirs are the forheads of Cain; second, they actually are organized in some kind of underground which controls secret funds, mostly stolen from their victims, which they have invested in legitimate businesses on the model of the Mafia.

* * * * * *

Washington and other free capitals are deeply concerned about the rightist and Fascist activities in Latin American countries. For the first time, Life Magazine, in an essay by Richard Goodwin who was Kennedy's and Johnson's advisor on Latin American affairs, alarms public opinion against the activities of antisemitic and racist groups in Latin America.

In this essay, backed by editorial comment, Life Magazine openly calls for a reappraisal of Latin American policy and for an orientation on anti-Fascist groups there.

This warning could not have been more timely. Apparently Washington is regarding very seriously these voices of alarm calling for vigilance. It now knows that any further expansion of Communist influence south of the Rio Grande will be successful only if the U.S. strengthens not the Peronista and other Fascist powers but the liberal, democratic and progressive organizations aiming at raising the standard of living in Latin America.

Meanwhile many Nazis undoubtedly responsible for terror and murder have found their way into important business concerns in South America.

The problem now is: how many of them, following plastic face surgery, are at the Volkswagen plant in Sao Paulo? How many of them are in other concerns with whom we do business?

* * * * * *

I agree with Richard Goodwin, writing in Life, that the future of this continent is linked inextricably with Latin America where thirty years from now we shall be facing a population of 600,000,000 — just as tremendous as China. Perhaps our future is dependent more upon what happens in Latin America than in Asia.

In any case, the Alliance for Progress and similar efforts to modernize Latin America will fail if, simultaneously with economic plans, no effort is made to ferret out those Nazi mice for whom the specific conditions of that continent have made it a haven of refuge.

The Wiesenthal revelation about the Volkswagen defending Franz Stangl must be considered very seriously by every Jewish oorganization.

First Break

Soviet Israel Relations

Special Cable to The Canadian Jewish News

Jerusalem:—Gideon Raphael, newly appointed Israeli Ambassador to the United Nations, arrived in Moscow on Tuesday, the Foreign Ministry confirmed here. He will spend Passover in the Soviet Capital.

Unofficial sources told this paper this visit may be the first break in the cool rapport between Israel and the U.S.S.R. The mission was arranged by the Soviet ambassador here, Dimitry Tchuvakhin. It is reported Raphael will tell Moscow it must impose its influence on Syria.

Israel has no interest whatsoever against the Soviet presence there, Raphael will tell the Russians, but it cannot tolerate a base of aggression. Israel still is convinced Russia wants peace in the area and the government cautiously is optimistic about this trip.

Government Warns The Press

Jerusalem, (JCNS) - The senior adviser to the Minister of Justice, Zvi Terlo, conceded last week that the legal action taken against "Bul" magazine earlier this year was intended to serve as a warning to the entire Israeli press to refrain from publishing matter harmful to the State's security.

Mr. Terlo also gave the first official confirmation that the prosecution of the editors of "Bul" for having published false information which might endanger the State's security had been decided on personally by the Minister of Justice, Mr. Y.S. Shapiro. He had handled the matter from the start, assuming the powers of the Attorney-General in the latter's absence on leave.

Mr. Terlo said here that the authorities granted the Israeli press liberty to publish any criticism of the Government's actions and short-comings, providing such criticism did not endanger the State's security.

In an editorial comment, "Haaretz", the independent daily, pointed out that the military press censorship is "competent enough to safeguard the security of the State". The paper said that Mr. Terlo's remarks confirmed its view that the "Bul" prosecution "was designed as a threat hanging over the entire press".

Courtesy, Free Press, London

Rabblerouser William Beattie and his wealthy backer, former luftwaffe Officer Martin Weiche, distributing hate literature in London, Ontario.

JUDAISM: NOT FOR THE JEWS

From our JCNS Correspondent

Amsterdam

Although there have been Jewish instructors of modern Hebrew or Yiddish, no Jew has been appointed a lecturer in Judaism in Dutch universities since the Second World War, except as a guest teacher for a lecture or two.

In spite of being greatly interested in "dialogues" with the Jews, Protestant and Catholic theological circles hold that the teaching of Judaism is a subject for a Christian.

This post-war characteristic of Holland has been emphasised again by the appointment of the Rev. Dr. M. Boertien, a Protestant, as lecturer in Judaism at Amsterdam University.

Since 1960, Dr. Boertien has been living in Jerusalem as secretary of the United Council of Churches in Israel.

Jews hold appointments in many other faculties in Dutch universities.

ATHENS COMMUNITY SHORT OF FUNDS

By our JCNS Correspondent

Athens.

The Athens communal board has resigned over the parlous financial state of the community. The board, headed by Mr. Joseph Benusiglio, a distinguished retired banker, was elected a year ago.

Mr. Benusiglio told your correspondent that the community, which numbers about 3,000 has to spend 3,600,000 drachmas (about 43,000 pounds) a year on the Jewish school, the synagogue, rabbis and communal functionaries. Its only income is 600,000 drachmas (about 7,250 pounds).

This sum represents the average annual contribution - less than 3 pounds per head - of each member of the community. Mr. Benusiglio said that the annual deficit of about 35,000 pounds had been met in the past, mainly by contributions from the Claims Conference and other overseas Jewish organisations.

If Athens Jews were to increase their contributions to about 5 pounds ten shillings per head per year, the community would then be able to meet its most urgent needs.

This, he concluded, would be "a small sacrifice" for the Jews of Athens, "who spend an average of 100 pounds to 200 pounds a month, yet consider that an increase in the communal tax would ruin them."

BULGARIA-ISRAEL

Sofia, (JCNS) - Victor Eliachar, Israel's newly appointed Minister to Bulgaria, has presented his letters of credence to President Traikov.

Among those present at the ceremony were: the Foreign Minister, Mr. Ivan Bashev; the secretary of the Bulgarian Presidium (the highest organ of the state), Mr. Mintsho Mintchev; the director of protocol, Mr. Iordan Stefanov; and members of the Israeli Legation.

In his speech Mr. Eliachar expressed the desire of the Israeli Government to increase the good relations between Israel and Bulgaria, and paid tribute to the courageous help afforded to Bulgarian Jewry by the general population during the Nazi period.

Mr. Traikov assured Mr. Eliachar that he could count upon the continuing co-operation of Bulgaria in enhancing the already close relations between the two countries.

FUJI MICRO SAFE

PASSOVER PRIVILEGE IN INDIA

Ernakulam, South India, (JCNS) - Kerala University in South India has agreed to set special papers on an alternative date for a Jewish girl because the pre-degree examination she is sitting is arranged for Passover week.

This is the outcome of five months of representations by Mr. E. Elias, the secretary of the South Indian Jewish Association at Ernakulam, after the university had refused to grant special privileges for one student.

Mr. Elias based his appeal to the university on the grounds that observant Orthodox Jews were subject to an element of compulsion to act against their religious principles when it conducted an examination during a Jewish festival.

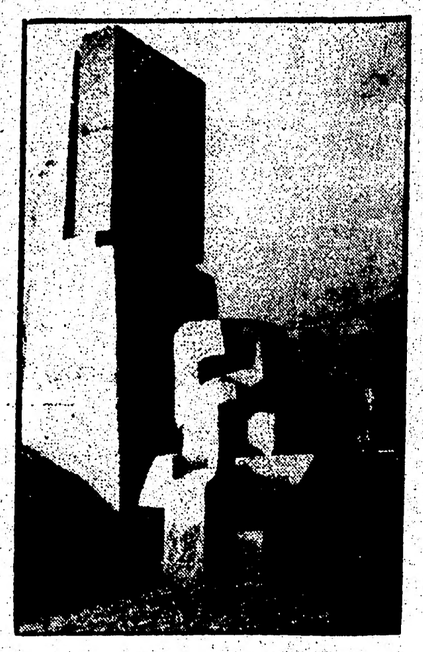
This, he said, infringed the fundamental rights guaranteed by the Indian constitution.

The university agreed to set the special papers on payment of 182 rupees to defray the expenses. This has been paid.

GREETINGS

to our many Jewish friends on the occasion of the Passover

Bank of Montreal
Canada's First Bank



IN MEMORY OF THE 6 MILLION

The Memorial at site of the Auschwitz extermination camp which was unveiled Sunday in the presence of 100,000. — Polish Premier Cyrankiewicz, former inmate, consecrated the stone.

Represented In Auschwitz

Warsaw:-

Dr. Yosef Burg, the Israeli Minister of Social Welfare arrived in Poland to represent his country at the unveiling of the Auschwitz Memorial on Sunday.

The Union of Partisans and Ghetto Fighters Organizations sent three representatives to Poland and the Polish Immigrants Association two, including the Deputy Mayor of Tel Aviv, Zvi Klementinovsky.

Paris, (JCNS) - "Remember Auschwitz", a record containing songs by Alex Alstone, the American composer, sung by Cantor Emile Kacmann, of Paris, a survivor of the concentration camp, is being issued here.

A monument on the Polish site of the camp was unveiled on Sunday.

YOU DON'T HAVE TO BE LONELY ON PESACH!

EVERYONE IS WELCOME TO THE TRADITIONAL

FOLKS FAREIN SEDER

37 CECIL STREET

- Congenial atmosphere
- True fellowship
- Passover meals will be served during the entire Pesach week

A Happy Passover!

DAVID GREEN, President

Mr. Eli Rotenberg
1 Overbrook Place, Downsview, Ontario
Representative
Addison's on Bay Limited

Important notice to car buyers

FIREBIRDS AVAILABLE FOR DEMONSTRATION

Mr. Rotenberg is pleased to announce he can now offer you test drives in any model of the new Pontiac Firebird. For complete information on Firebird, Cadillac, Buick or Pontiac call Mr. Rotenberg at 925-9341.

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TORONTO'S MOST TRUSTED NAME IN TRANSPORTATION

OPEN LETTER TO THE UJA SYNAGOGUE LEADERSHIP AND MEMBERSHIP OF TORONTO

DEAR FRIENDS:

I believe with all my heart that if our Synagogue Leadership – the Rabbis, Presidents, U.J.A. Chairmen and their membership – would extend themselves, and do their utmost now, we can have a truly decisive U.J.A. Campaign this year.

We are now at the $2 million mark. In order to reach our goal of $3½ million, we must maintain our present 18% increase over last year for the balance of the outstanding cards. Together, with the extra effort required from the Synagogue Council, our goal will be realized.

This is precisely the reason I write, because I believe the Synagogue Council can help us realize this goal. I think that as Synagogue leaders, we have a sacred duty to reach every one of our members. The synagogue is a community of concern, and it must discharge its duty to the Jewish people.

I call upon all those who lead and inspire the life of the Synagogue, to give of themselves, their time and their energy to help us enlist the support of the thousands of Synagogue-Jews in Toronto who have never been reached by the United Jewish Appeal.

With all good wishes, I am
Faithfully yours,
RABBI STUART E. ROSENBERG,
1967 UJA Campaign Chairman

UNITED JEWISH APPEAL
Synagogue Council Breakfast
Sunday, April 23rd, 10:00 A.M.
Shaarei Shomayim Synagogue
Please cover your prepaid cards and report at this meeting.

In South Africa

Community Reassured

Johannesburg

"The status quo is being maintained as far as Jewish parents, teachers and pupils are concerned" in South Africa's new National Education Bill.

This assurance appears in a letter from Senator Jan de Klerk, the South African Minister for Education, Arts and Sciences, to the editor of the "South African Jewish Times".

The paper had published an editorial on the subject, and the editor had twice written to Senator de Klerk, asking him for a statement.

NOT APPRECIATED

Senator de Klerk's letter said, in part: ". . . I fail to appreciate the uneasiness of the Jewish community in the face of the clarifications and assurances given by me in both Houses of Parliament during the debates on the National Education Policy Bill.

"From the Hansard reports you will observe that my definitions of the concepts of 'Christian education' and 'broad national character' leave no room for fears. In any case, Clause 2 (1) (a) of the Bill specifically states that 'the religious conviction of the parents and the pupils shall be respected in regard to religious instruction and contains no other provisions appertaining to the religious convictions of teachers."

North York Appointments

* Robert P. Bradley was appointed principal of Downsview Secondary School by the Board of Education for the Borough of North York. He has been vice principal at Downsview for the past six months.

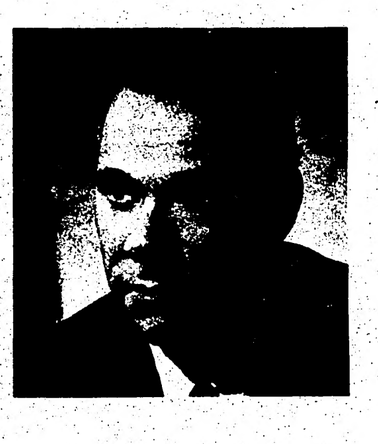
A native of Sudbury, he is a graduate of Laval University with the degree of B.A., and of the University of Toronto with the degree of B.Ed. He holds a Secondary School Principal's Certificate and a Guidance Specialist's Certificate. Mr. Bradley has been a member of the provincial directors of the Ontario Secondary School Headmasters' Council, a member of the Senate of the Ontario Educational Association and on the Senate of the University of Sudbury.

* Franklin H. Winter, head of the Geography Department at C.W. Jeffreys Secondary School for the past three years, was appointed vice principal of the Westview Centennial Secondary School effective August 21st. Toronto born, he has been teaching for seventeen years, nine of which have been in North York.

* R.H. Shepherd, vice principal of Bayview Junior High, has been promoted to principal of R.J. Lang Junior High School, effective August 1st. He obtained his M.Ed. degree in 1964 from the University of Toronto.

Mr. Shepherd's main interests are baseball and swimming.

Always on Sunday....



Shoppers Drug Mart is never closed on Sunday. Murray Koffler, head of Ontario's fastest growing drug chain, knows that Sunday is a most convenient day for you to shop. So, the whole gang is in every Sunday to offer you what we think are "Canada's lowest Drug & Prescription prices" . . . like they do every other day of the week. And you can shop for items other than drugs, such as candies, tobaccos and cosmetics. At the Dufferin and Lawrence store, for instance, they have a huge housewares department, a huge toy department and a huge record department; with huge savings in each one. But, you probably won't believe this ad, so please check for yourself this Sunday. Compare prices. Then you'll see the savings other people have been receiving for years at Shoppers Drug Mart. And if you can't go Sunday, never mind, we're open every week night too.

SHOPPERS DRUG MART

Dufferin at Lawrence
West Side Mall

Eglinton Square
Shoppers World
Peel Village

Parliament at Carlton
Oakville

Tradition Revived

SEARCH FOR CHOMETZ

Relating to the Passover holidays, the Synagogue Council Division of Toronto's United Jewish Appeal will hold a Bedikat Chometz (search for chometz) breakfast of all canvassers this Sunday morning, April 23rd, 10:00 a.m., at Shaarei Shomayim Synagogue.

Rabbi Jordan Pearlson of Temple Sinai, Synagogue Council chairman, will deliver an address. The Rabbi returns today from Israel.

At the same time, it is hoped that all canvassers will have completed their prospect cards and report at the meeting.

TORONTO UNIVERSITY: GOOD NEWS FOR THE JEWISH STUDENTS

Rabbi Aaron M. Kamerling, Director, B'nai B'rith Hillel Foundation at the University of Toronto, has informed the Canadian Jewish Congress of the arrangements which were worked out by him with the officials of the Faculty of Arts and Science and the Faculty of Applied Science and Engineering of the University of Toronto (in consultation with the Canadian Jewish Congress), for Jewish students with regard to examinations occurring on Passover. (The Canadian Jews first raised this issue editorially as this year a particular problem arose because the date of Passover occurred much later in the calendar than usual and conflicted with the examination schedule.)

Students in Honours, General Arts, and Engineering will be writing special examinations at a nominal fee, within the three-week period, if their regular examinations fall on the first or seventh day of Passover (April 25 and May 1).

If their examinations fall on the Second or Eighth day of Passover (April 26 and May 2), they will be invigilated in two places - the Associated Hebrew Schools of Toronto and Hillel House.

On the Second and Eighth days of Passover students will assemble at 9:30 in both places. Religious services will be conducted in the Associated Hebrew Schools and Hillel House. Passover meals will be served. This service will be arranged and supervised by the Va'ad Hakashruth of the Canadian Jewish Congress. Proctors will be on hand. University buses will call for the students in the evening after sundown and bring them to the University. The examinations will be held in a building designated by the Faculty of Arts and Science and the Faculty of Applied Science and Engineering.

Those students who are invigilated on April 26 and May 2 and have another examination scheduled on the morning following these two days, may take the examination in the afternoon, although they will be invigilated in the morning, under the auspices of the University.

GOODMAN TO HEAD JIAS

Wolf D. Goodman has become president of the Jewish Immigrant Aid Services (JIAS), Central Region. He was elected at the annual meeting held last week at Toronto's Beth Tzedec Synagogue.

Other executive members elected are: Dr. Martin Wolfish, 1st vice president; Morris Adams, 2nd vice president; Joseph Starkman, treasurer. Also, the immediate past president, J. Barney Goldhar, became a member of the executive committee.

More than three hundred took part in this outstanding annual dinner meeting at which John Munro, MP, parliamentary secretary to the Hon. Jean Marchand, Federal Minister of Manpower and Immigration, delivered an important address on behalf of the Government.

After praising the role of JIAS in helping provide better counseling and other aid to newcomers, and stressing the important contributions of Jewish immigrants to the development of Canada, Mr. Munro said:

With the increasing number of immigrants, the Government is introducing new measures to improve the reception and settlement of newcomers.

The Government has introduced now a single, strong, integrated manpower service for the benefit of the newcomer.

The Government is determined to change the present laws in order to allow a well balanced immigration.

Mr. Munro rejected the fallacy of the highly skilled immigrant as the ideal newcomer. In our technological society, all these concepts have changed, he concluded.

Mr. Munro lauded the parliamentary work of two Jewish MPs, Milton Klein of Cartier, Montreal, and Max S. M. Saltsman of Waterloo South.

GHETTO MEMORIAL

The United Synagogue Youth of B'nai Israel Beth David, will hold a Warsaw Ghetto Memorial Service at the Synagogue, 55 Yeomans Road, Downsview, May 4, 8:00 p.m.

This program, which features a full length movie based on The Warsaw Uprising, is being fully coordinated by the Youth of the Synagogue.

HEBREW LECTURE

A lecture in Hebrew, with illustrations, on the subject of Passover, by Shaul Yehuda, will be given on Saturday evening, April 22nd, at the Zionist Centre, 188 Marlee Avenue, Haifa Hall.

The public is invited. Refreshments will be served. All participants are urged to bring along Hagadahs.

B B MOBILIZED FOR AID

All lodges of B'nai B'rith have been mobilized in an all-out drive for the United Jewish Appeal campaign of Toronto under the chairmanship of Harry Frank, assisted by Monte Kwinter. A one-hundred percent participation of B'nai B'rith membership is anticipated.

A cabinet comprising the leadership of the organization already has been formed.

The present program serves a double purpose: in every lodge committees will be organized for the purpose of involving all members in the United Jewish Appeal campaign who have not contributed as yet; also it is hoped that a hundred lodge members will participate in a gigantic city-wide Telethon which will be held all day, Sunday, May 7th, when several thousand families who have not contributed to the campaign will be approached.

WILL BE HONORED—G. Max Bell, who will be honored by Toronto's Sportsmen Lodge, B'nai B'rith, at the annual Celebrity Dinner on Thursday, May 4th, at the Royal York. He will be honored for his endeavors in better relationship between races and creeds.

Max Bell has done much for the betterment of all people through his moral support and material contributions to needy organizations and charities. He is affiliated with many organizations in the field of sports; he is president of F. P. Publications and holds many directorships in a number of companies and institutions across Canada.

Others honored at past Celebrity Dinners were: E. P. Taylor; Foster Hewitt; Hal Walker; Milt Dunnel; the late Percy Gardner; others.

TORONTO MOURNS SHAINHOUSE

The Toronto Jewish community lost last week, one of its pioneers: Abraham Yitzhak Shainhouse. The late Mr. Shainhouse, who immigrated here from his native Lithuania around the turn of the century, was a self-effacing, extremely modest and pious man. He was one of the outstanding Hebrew scholars in this city, a former yeshiva student of the famous school of Volozhin which left an indelible mark on contemporary Jewish philosophy.

He was a typical Litvak, tolerant yet firm in his convictions, especially dedicated to the dissemination of Hebrew culture.

This love for Hebrew and Zion he transmitted to his children who are all active in the Jewish community.

Surviving are his three sons, Oscar, Louis and Samuel, and a daughter, Mrs. Rose Silverstein.

YOUR PASSOVER GUIDE TO

Fine Wines from the Holyland

to grace your seder table

This Passover the largest variety of Israel's Wines yet available in Ontario may be enjoyed as they have been for years throughout the world. These traditional wines, produced at Richon-le-Zion since 1882, all bear the Kashrut certification that they have been produced and bottled under the strictest observance of religious laws. There's a Carmel Wine for every occasion throughout the year ... cut out this Wine Guide for handy reference.

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A noble, light, dry white table wine ... the rare bouquet and flavour complement fish, white meat, eggs and light snacks. Serve chilled.

Chateau Richon Vin Blanc
An elegant golden semi-dry table wine ... delicate and versatile, it goes beautifully with fish and fowl entrees. Serve chilled.

Adom Atic
This burgundy-type, clear, ruby-red wine is deliciously dry ... excellent with steaks, roasts and other hearty dishes. Serve at room temperature or slightly chilled.

Concord Grape Wine
Grapes perfected in Israel's sun-warmed soil produce this sweet, rich wine. Served with soda water it affords a refreshing, thirst quenching drink.

Sacramental
Naturally sweet and full bodied, this medium sweet wine is outstanding for festive occasions. Recommended for the "Four Koses".

Carmel Brandy
The ancient art of producing this fine vintage has been handed down from generation to generation. Today you can enjoy the "Extra Fine" bouquet and flavour here in Ontario.

Wishniak
This rich, full bodied cherry liqueur is most popular as a sweet after dinner drink.

The colour, sound film **'Land of Milk, Honey & Wine"** is now available for group showing.
WRITE: CARMEL WINES, 111 MANVILLE ROAD, SCARBOROUGH, ONT.

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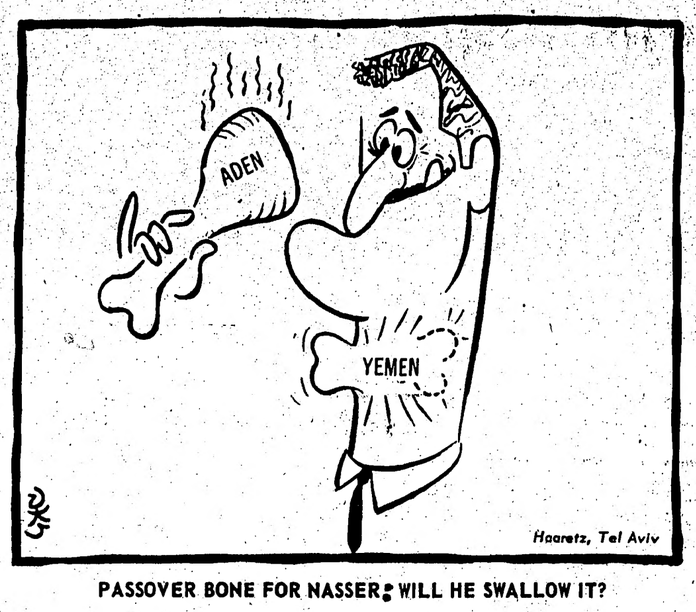

PASSOVER BONE FOR NASSER: WILL HE SWALLOW IT?

KEEP SMILING

INDISPENSABLE

A youngster went shopping for her mother. She bought six rolls of bathroom tissue and asked the grocer to charge them. Though he remembered her face, for the moment he couldn't remember her name.

"Whom is this for, sweetie?".

"Oh, we're all going to use it," answered the little girl.

WHO'S WHO

A retail store in New York's Lower East Side bears a sign, "Rabinowitz and O'Brien."

Someone walked inside and was greeted by a small man with a beard, wearing the traditional skullcap.

Said the shopper, "It's good news to see how the Jews and Irish have become such good friends and even have become business partners."

"I got news for you," said the proprietor, "I'm O'Brien."

Here's The Latest

New York (Special) - Toronto now has a Jewish mayor who speaks perfect Hebrew. This is the latest "information" of the Yiddish "Day Jewish Journal" as it appeared last Friday. The source of this scoop? Ben Gurion himself.

According to the Israeli correspondent of the "Day Journal", in an exclusive interview with that paper David Ben Gurion, in his summary of impressions on his recent trip to North America, said:

"It was a special joy to me when the mayor of Toronto, at a meeting in my honor, delivered an address in excellent Hebrew which not all assembled understood, to my regret.

"The mayor of Toronto is a Jew."

Passover

Meaning Of Freedom

Passover, the Festival of Freedom, is symbolic of the Jew's contribution to human progress. It reminds mankind that the slaves of Pharaoh, led by Moses, were the first who revolted against the yoke of man's exploitation of man.

A Pharaoh, no matter how armed, how strong, is not a god; for man is created in the image of the true God and Father of all of us. No one has the privilege to rule over others; those who govern are not appointed by Heaven but elected by their fellow human beings.

Egypt of Old must have been a thriving country. According to the Biblical account, the Land of the Nile was prosperous and the slaves were fed "fleshpots" which some agitators missed during the desert march towards Sinai and freedom.

The lesson of Passover is: the spiritual élan towards freedom, absolute and unquestioned, cannot be destroyed by any material goods substituting for the right of man to choose his way of life.

Liberty is universal; human rights are catholic. Every human being, black, white and yellow, is born with this right. This is Passover.

Inquiry Wanted

Nazis In Western Ontario

The London (Ont.) incidents are serious enough to warrant the investigation of a German-Canadian, a former Luftwaffe officer who now directs antisemitic propaganda there.

Who is he? How did he become so wealthy? Did he import funds from Europe? Has he connections with the neo-Nazi underground operating in Latin America and Europe, with secret funds in Beirut and Switzerland? Who are his friends?

Last week in London, German-Canadians were outraged because inadvertently their name was linked with this rabble rouser.

A thorough investigation of the background of this agitator, including the declaration he made when he settled in Canada — whether he admitted his past affiliations — should provide enough information for those engaged in eradicating this evil from our North American society.

An important statement made this week by Alan Borovoy, director of the Jewish Labor Committee, on discrimination practised by Manpower offices is another subject for serious inquiry which the community expects.

New "Radical" Movement

Is Tradition Changing?

by Dr. Walter S. Wurzburger

Of late, there has been considerable speculation about the imminence of a schism within Orthodox Judaism in North America. At the moment, most of the controversy still revolves around rather peripheral matters such as the propriety of participating in "inter-denominational" synagogue or rabbinic bodies. But gradually there come to the fore manifestations of a more serious split that goes far deeper and is by no means coextensive with the touchy integration - versus - separation issue.

The emergence of a "radical" movement that has been labelled the "new Orthodox Left" or "modern Orthodoxy" (if not "Orthodox modernism") has aroused strong opposition not only from the so-called "Right wing extremists," but even from more "moderate" quarters.

The "movement" is so amorphous that it cannot boast of an identifiable membership or of any kind of platform. Perhaps the best way to characterize it is to paraphrase Cardinal Newman's famous definition of a university. What has been labelled the "new Orthodox Left" or "modern Orthodoxy" is an atmosphere.

One can hardly do more than point to an overall atmosphere that seems to permeate the "movement": a feeling of disenchantment with policies that have prevented Orthodoxy from developing its full potential in the modern world. It is widely felt that in spite of the phenomenal resurgence of Orthodox strength in recent years, far more inroads into the secular world could have been made, if Orthodoxy had embarked on a concerted effort to demonstrate its relevance from modern conditions by coming to grips with the intellectual, moral and social challenges of the time.

NO 'SPLENDED ISOLATION'

It is in this respect that "radical Orthodoxy" differs most sharply from the Right wing, which regards "splendid isolation" as the ideal type of Jewish existence. In the opinion of the latter, confrontation with the world is an extremely hazardous enterprise which is bound to erode the authentic faith of the Jew.

"Radical Orthodoxy" fully recognizes the risks connected with "openness" to the modern world. But it maintains that in the free and open society of a democratic world Judaism is religiously obligated to involve itself in the problems of contemporary society. Such an involvement is not only necessary on pragmatic grounds, lest charges of "moral isolation" or irrelevancy be raised against the Orthodox position.

There are compelling religious reasons for the overhauling of traditional policies towards the non-Jewish world, for under present conditions the application of Torah values could make a vital and constructive contribution to the solution of many social, economic and moral problems. The fulfillment of our religious mandate does not call for retreat into a spiritual ghetto where we barricade ourselves behind the ramparts of isolation and shun all contacts with the social and political issues that agitate modern man.

It is most important to stress in this context that HaRav J.B. Soloveitchik - although he naturally would dissociate himself from many proposals and policies advocated by some of his "followers" - heartily endorses the responsibility of the Jew to involve himself with the rest of the world in the "great universal confrontation between man and cosmic order."

It must be made clear, however, that even those within the Orthodox community who are most insistent in their demands for maximum confrontation with the contemporary scene have no desire to "modernize" Judaism with a view to reducing or eliminating religious obligations that conflict with the pressures of modernity. There is no suggestion of easing the burden of the law by making compromises and concessions to the temper of the times. The objective is not to reform Judaism but to relate it to the contemporary world.

There is by no means any unanimity as to what constitutes the most pressing challenge. There are those who deplore most the failure to develop a systematic philosophy of Judaism that expounds Torah and halachic values in modern categories. Others are perturbed at the failure to confront the challenge of Bible criticism and historic scholarship which as yet are largely ignored in many Orthodox circles.

Still others echo Rabbi Emanuel Rackman's pleas for halachic creativity to take cognizance of the profound changes in historic realities, which obviously affect the application of Jewish law. There is a general feeling that a sense of insecurity born of a "state of siege" mentality makes it difficult at times for Orthodox Judaism to respond effectively to new situations (e.g., the Holocaust experience and the emergence of the State of Israel).

For example, the all-out opposition of many Orthodox organizations in the United States to proposed legislation outlawing, not Shechita itself, but certain methods such as pre-Shechita hoisting and shackling widely used by the slaughter-houses, seems also to betray a lack of adequate concern for such genuine religious values as the prevention of cruelty to animals.

Some of the adherents of the so-called "radical Orthodoxy" are not so much agitated over problems involving strictly halachic matters encountered in the contemporary world, but by the embarrassing silence of responsible Judaism on many of the delicate and agonising moral problems of the age.

TOTAL SURRENDER

Since Judaism demands total surrender to the sovereignty of God, it is religiously intolerable when Jews react to such issues as Vietnam, civil rights, anti-poverty programs, medicare, etc., not on the basis of Jewish religious values, but solely on the basis of secular considerations.

Judaism, in the opinion of many of the so-called "radical Orthodox", would regain much of its vitality and zest, if, instead of concentrating on what has been narrowly defined as the area of Orthodox concern (kashrut, Sabbath, family purity, etc.), it would address itself to all the facets of modern living.

Notwithstanding public pressure to the contrary, the primary objective of rabbis should not be the search for ingenious heterim allowing us to evade the rigorous demands of the law, but rather to derive from the halacha applications and guidelines that will enable man to respond more fully to the challenge of sanctifying the totality of his life. In the final analysis, it is this "radical" demand for such uncompromising commitments that "radical Orthodoxy" holds out for those who seek, not comfortable religious status symbols, but the challenge of a viable and relevant religious life.

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Sermon of the week

AGE AND YOUTH

In the Haftara for Shabbat Hagadol, Malachi states that a religious reformation will be effected only if the heart of the fathers can be turned to the children in an endeavour to vitalise the past with contemporary relevance. At the same time the heart of the children must be turned to the fathers in an appreciation of the unchangeable elements of the inherited tradition. Thus age and youth will be able to meet in a meaningful unity with the old and the new blending into a beautiful and true harmony.

Malachi's message has a particular relevance for our own times. The old standards and values are now being seriously questioned or ignored. Intelligent Jews all over the world are concerned with the inability of large sections of the modern generation to make an orderly transition with Jewish loyalties from the past to the present.

One thing is clear. We cannot turn back the clock to the conditions of yesteryear, when the internal forces of the ghetto kept all Jews within the strict bounds of religious loyalty. The old times have gone, and we hope they will never return to suffocate the free spirit and block the path of scientific progress. Nor is it any part of Judaism to live isolated in a 20th century replica of an 18th century shtiebel. We will repudiate the theory that to live Jewishly one must withdraw into a medieval ghetto and reject the world. This cannot be our way; and it is even questionable whether it ever expressed the true spirit of Judaism, which requires us to go out and face the world as citizens of the world, to prepare the world for the Kingdom of God.

To live in today's world the Jew must reckon with the extraordinary growth of the scientific spirit. New knowledge, new techniques, new horizons undreamed of until recently, are now part of the daily background in which Judaism like any other culture is seen as one element among many. The same scientific spirit which is refashioning our material conditions of life affect our spiritual and religious heritage.

We know more about our literature, the Bible, the Talmud; our laws and customs have been studied afresh in the light of new knowledge of archeology, comparative religion, history and language. It would be foolish to pretend that we can ignore the new insights and the changed emphasis which they bring about. The heart of the fathers must be turned to the children. The old must accept the gifts of the new age and welcome the changes which time must necessarily effect.

On the other hand, the new generation should not be so brash or arrogant to imagine that the old can be dispensed with just because it is old. Religious teachings and disciplines do not become outworn just because they originated in the distant past. The teachings of Judaism are permanent and their validity transcends the changing fashions of succeeding generations. Details will change, the peripheral laws may be modified or even abolished, methods and techniques will always be adapted in the light of new knowledge.

But below the surface of the changeable there is a hard core of unalterable teaching which demands our attention and challenges our loyalty from age to age. The fact that we live in the atomic age or the space age is no warrant for the removal of Sabbath or prayer or kashrut, of Jewish marriage or domestic piety or any of the sanctifying disciplines that are at the centre of Jewish teaching. These cannot be changed, and the heart of the children must be turned to the fathers in a spirit of reverence and appreciation of the permanent values in our religious life.

There must be an attempt to retain the old by adapting it to the new. Judaism in all its ancient glory will then be seen to have full modern relevance, when it is freshly presented in a contemporary idiom to each generation.

Opinions

HALITZA AND HALAKHA

by Aron Owen

The Biblical law (Duet. 25, 5-10), whereby a childless widow who wishes to remarry must first be released by her brother-in-law through the ceremony of Halitza, has given rise to many heartaches and legal problems.

Especially is this the case where the brother-in-law is an unscrupulous rogue who indulges in extortion and blackmail before consenting to agree to Halitza.

Sometimes he is only a baby or a young child and years must go by before he reaches majority and is able to give a valid release, by which time the widow's chances of remarriage may have gone. And, in Israel recently, we had the case of a brother-in-law who was a married deaf-mute.

The rabbinic solution for obviating Halitza, adopted in the last case, whereby the widow was required to marry the deaf-mute, live with him for one day and then obtain a divorce would seem to cry out for a fresh reappraisal of the Halakhic problems.

Recently our JCNS Israeli correspondent reported the case of a deaf-mute who had been induced by a rabbinic court to marry and cohabit with his deceased brother's childless widow for one day. The 24-hour husband, a Sephardi, happened to be married already. The case threatens to become a "cause célebre," not only in Israel but throughout the Jewish world.

JCNS asked ARON OWEN, a distinguished English barrister and authority on Jewish vis-à-vis English matrimonial law, whether, within the framework of rabbinic law, some other less drastic solution could not have been found. As an Orthodox Jew he states the answer in each case must come from the rabbinic authorities, but culling on rare precedents from the past he proposes employing the concept of nullity in this and similar situations.

The Canadian Jewish News received several communications on this subject which will be published in due course.

RABBINIC APPROVAL

In the eighteenth century, Rabbi Isaac Lampronti, the great Italian scholar of Ferrara, found a solution by effecting a conditional marriage. He officiated at a wedding where, with other rabbinic approval, a condition of the marriage was that it would be declared void if the husband died without issue. This obviated any necessity for Halitza.

Probably it is in the sphere of the Jewish law of annulment of marriage that the alleviation of some of the problems not only in respect of Halitza, but cognate problems relating to Get (divorce) and Aguna (missing husbands), will be found.

We had an instance at the beginning of this year in Haifa. There a young husband tragically committed suicide when he realised he was impotent. His widow was allowed to remarry without Halitza because her marriage, not having been consummated, was held to be null and void.

This seems, in the Anglo-Saxon countries, a perfectly obvious and natural solution as, in English law, non-consummation of a marriage is a ground for a decree of nullity. But in rabbinic law it was hailed as something of a precedent.

FRAUDULENT BETROTHAL

The principles relating to nullity are to be found, albeit only in scant references, in both the Mishna and the Talmud.

For example, the Mishna (Kiddushin 3:5) recognises the principle that if one of the parties has entered into a betrothal through fraudulent misrepresentation, such betrothal is a nullity. The reason is that marriage is a contract and requires the consent of both parties. If there is a fundamental mistake induced by the deceit of one of the parties, then there is no contract.

There is a well-known talmudic maxim: "Everyone who marries does so on the basis that his marriage is sanctioned by rabbinic law." It follows from this that as the marriage is subject to the sanction of the rabbis they can, when the necessity arises, annul the marriage. (Tractote Ketubot 3a).

So far as I am aware, there are only two actual cases recorded in the Talmud where a marriage was declared null and void.

The first case was where a woman consented to a betrothal under duress. Rabbi Ashi declared that no valid relationship had been established. The second case concerned a girl at Naresh who was betrothed while she was still a minor. After she became of age, but before the marriage was consummated, another man abducted her.

It was ruled that the girl did not require a divorce from the second man. Ashi explains that as the girl was snatched away improperly such a betrothal was a nullity (Yebamot 110a).

BRITISH CASES

In the two leading cases in English law reported in 1795, concerning the validity of Jewish elopements, evidence was given by rabbis and accepted by the court, that each of the purported marriages was a nullity. In Lindo v. Belisario the ground was lack of a Ketuba (Hebrew written marriage contract) and absence of consummation; in Goldsmid v. Bromer there was no competent witness to the ceremony.

What is now urgently required in Jewish matrimonial law is some Takkana, some amendment. And for this there is ample precedent in Jewish legal histroy.

When, in Mishnaic times, it was found that the Biblical law on release of debts in the seventh year was causing chaos and undermining the whole structure of the economy, the great Hillel had no difficulty in overcoming the problem by introducing a simple legal device to get round it.

And when, in the Middle Ages, it was found that by insisting on the principle of a husband being able to divorce his wife against her will, great hardship was being created, that was effectively stopped by the introduction of a Takkana that a woman must not be divorced without her consent.

The principles and the precedents, are all there. All that is now required is that the community should have the resolution to agitate for the requisite amendments and that our rabbis should have the spiritual courage to make those amendments.

Changes In Censorship

Tel Aviv, (JCNS) - Changes in Israel's censorship regulations are being prepared in the Ministry of Justice, in co-operation with other Ministries and departments.

Revealing this at "an evening of questions and answers on the freedom of expression", the Minister of Justice, Mr. Y.S. Shapiro, agreed that censorship should be limited to matters of State security.

At the same time, however, he said there were "matters which are not exactly those of security, but which the State is entitled to consider as first-rate security problems". Immigration, he said, was one of these.

Mr. Shapiro argued that abolition of censorship would create a difficult situation for newspaper editors. They would remain obliged not to publish news items liable to reveal security secrets or cause damage to the State's security. Censorship freed newspapers of this responsibility, he said.

letters to the editor

WE'RE TOO ZIONIST

Dear Editor:

The Canadian Jewish News of Friday, April 7th, just has come to my attention. I wish to take this opportunity to congratulate you on a very excellent publication. News as well as information is reported accurately. Editorials seem to be the result of much preplanning. I should like to thank you for your fine publication and hope you continue to spread the good word. It's a pleasure to keep in touch with the North via The Canadian Jewish News.

However, it seems as though the paper is a trifle too pro-Zionist. Of course, we Jews of America and Canada are proud, happy and honored by Israel and the progress she has made. (I myself am a mid-Eastern Jew.) But I sometimes feel that proper credit is not given to Jews outside Israel. Was it not the Jewry of America that made the world sit up and take note?

By the way, the news of the first "legal" matzot in Russia was heart-warming. I hope it is a sign of future freedom.

Violet Harari

Hollywood, Fla.

toronto synagogues and organizations

PASSOVER EVE MEET

* The Sium B'Horim (traditional study group of the first-born male) will be held after services at Shomrai Shaboth Congregation, Monday morning, April 24th.

* Rabbi Felder will deliver a Torah class, Shabat Hagadol drosha, tomorrow afternoon (Saturday), 5:15 p.m.

* On Tuesday, April 25th, and Wednesday, April 26th, Rabbi Felder will discuss the Passover Hagada after Mincha services, 6:30 p.m.

PERFORMANCE

Tonight Temple Sinai presents a performance of Handel's Oratorio, Israel in Egypt, presented by the St. Catharines Symphony Chorus accompained by the strings of the orchestra under the baton of Milton Barnes. The Oratorio is geared for the Passover season.

Tova Diamond will provide the organ interlude.

JOIN MEET

* Tonight the Young Congregants of Holy Blossom Temple and the Young Marrieds of Beth Tzedec will meet at Holy Blossom. After worship, they will be addressed by Ben Steinberg on: Reform Jewish Music-What's New?

* The same evening, thirty four young men and women of the Religious School of Holy Blossom will be honored for their distinction in various aspects of school and youth activities. Scholarship winners are Susan Fedder, Sara Diamond, Alena Strauss, Judy Rother, Susan Wolfson, Judy Rash, Alexis Rothschild, Diane Shulman. Also, Eric Roher, Joseph Marin, Marilyn Yolles, Wendy Levinson, Susan Weinstein, Roselyn Fedder, Donna Finkler, Meg Gotfrid, Cathy Charney, Edward Shaul, Andrew Lipson. And, Allan Borins, Stuard Egier, Marc Senderowitz, Alan Vigoda, Bruce Gordon, Mark Anshan, Richard Sniderman, Murray Hart. Also, Isabel Stark, Kerry Sufrin, Mark Harris, Simone Leibovitch, Deborah Staiman, Wendy Rudolph.

The scholarship winners to various camps will be called to the Chancel in a special ceremony conducted by the Rabbis, Morley J. Pape, president of the congregation, and Jack Kirzner, chairman of the camp scholarship committee.

CLOSING SESSION

* The Adath Israel Study Session was held recently. Mrs. Evelyn Latowsky was guest speaker. She spoke on: The Shtetel. The topic was discussed by sections including marriage, children, wealth and status, Jewishness. A late fish supper followed.

* Practice sedarim were held in the school, Wednesday and Thursday, April 19th and 20th.

* A Congregational Seder will be held the second night of Passover, conducted by Rabbi Erwin Schild.

ADULT STUDY

Adult Study Group of Beth Emeth Bais Yehuda held a meeting Last Sunday. Mrs. Selma Okrent presented a paper: The Changing Role of the Rabbi. Refreshments were served.

ELECTIONS

The following officers of Beth Torah Congregation were elected to office recently: R. Fenwick, 1st vice president; I. Mueller, 2nd vice president; S. Chapnick, 3rd vice president; J. Rothman, C.A., treasurer; C. Litner, secretary; Morris Turk, parnes; M. Herling, gabbai. Thirty-two members are on the Board of Trustees.

OFFICERS

The following officers of Wilson Heights Lodge, B'nai B'rith, were installed recently: Mendel Strul, president; Jack Baker, Fred Chapnick, Max Steinberg, vice presidents; Morley S. Wolfe, chaplain; Jack Sadoff, recording secretary; Louis Freedman, treasurer; Sonnee Cohen, corresponding secretary; Morris Yuchtman, financial; Yarney Jacobs, guardian; Percy Bloom, warden; Murray Herman and Albert Sadoff, trustees.

Morley S. Wolfe, retiring president, completed two years with presentations to: New Mt. Sinai Hospital, $1,000; Jewish Home for the Aged, $1,000; Jewish National Fund, $200; Hillel Foundation, $1,000; B'nai B'rith Youth Organization Building Fund, $6,000.

SAN MARINO PRAISED

By (JCNS) Correspondent Rome

Formal relations were officially established last week between Israel and San Marino, Europe's oldest republic, and the world's smallest, which is situated near Italy's Adriatic coast.

Mr. Simcha Dinitz, Minister-Counsellor at Israel's Embassy in Rome, presented his credentials to the two Captain Regents, who lead 17,000 people in an area of nearly 24 square miles.

Mr. Dinitz praised the help the republic gave to persecuted Italian and other Jews during the Second World War.

SAYS FOLKSFAREIN WILL BE OPEN FOR PASSOVER MEALS – David Green, president of the Folksfarein (Hebrew National Association), announced this week that the premises at 37 Cecil Street will be open this year, as every year, during the Passover period for those wishing to partake of Passover meals. No one is turned away, Mr. Green said, and those who cannot afford it are served graciously.

New Nazi Party?

From JCNS Correspondent Bonn.

A new "national-conservative" party is to be established by the former Bavarian chairman of the National Democratic Party, Herr Franz Florian Winter, who left the N.P.D. last autumn because of its growing extremism.

When I decided to have a lamp made to fit any decor and sell for just $15.00

They thought I was nuts.

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But we put our heads together with one of our most creative manufacturers and came up with this tri-light beauty. We think you'll like its dramatic simplicity, its hand finished detail, its look of quality. It comes in four decorator colours with white linen shade. And look at the price!

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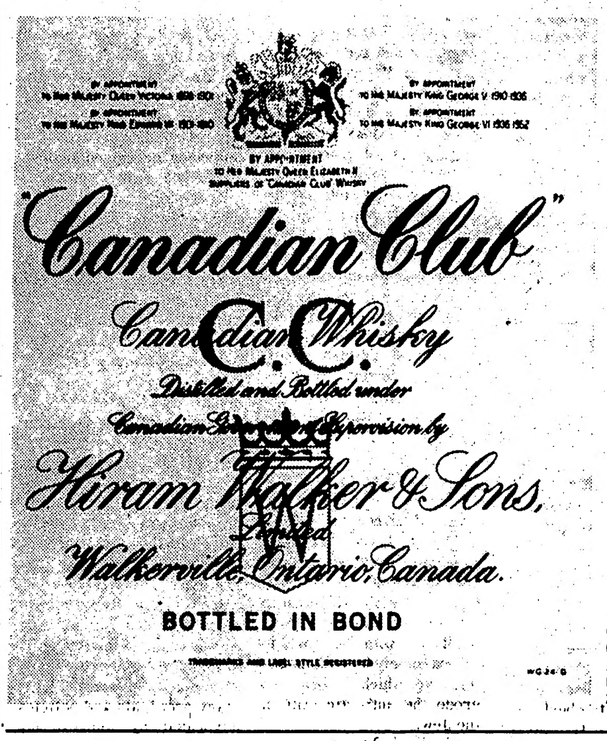

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RETURN ENGAGEMENT Liberace, one of the greatest names in the world of entertainment, returns to O'Keefe Center for one week, beginning Monday, May 1st. He is happiest when he's giving concerts and making personal appearances because he likes to meet his audiences up close.

His TV career has made him a "member of the family" to people all over the world. Liberace feels that only through direct contact with the public can he achieve the rapport so vital between artist and audience.

OLD VIC IN TORONTO

The Bristol Old Vic, one of Britain's foremost theatrical companies, will play at the Royal Alexandra the week of May 8th, during its coast-to-coast tour under the management of S. Hurok, as was announced by Yale Simpson, manager of the Royal Alex.

The Company, composed of fifty strong, will visit twelve cities in eighteen weeks. They will perform a repertory of three of Shakespeare's plays: Hamlet; Romeo and Juliet; Measure for Measure, in a production staged by Sir Tyrone Guthrie.

MUSICAL COMEDY GROUP

A musical comedy group featuring a well presented and well performed take-off of the late and great Al Jolson is performing in the Hook and Ladder Room of the Beverly Hills Motor Hotel.

Al Antonio, Audrey and the Lyrics are attractions who have been featured with a number of Sammy Davis Jr. shows. Al not only sings the Jolson songs but puts on a skit that requires make-up and dress for the familiar minstrel act.

BACK HOME

The popular Moe Koffman Quartet is back at George's Spaghetti House after Moe's successful concert tour around the world. Casey Anderson, humorous guitarist-vocalist, continues at Castle George.

MOVES ON

With the conclusion of Romeo and Juliet by the National Ballet of Canada at O'Keefe Center this weekend, the entire company, directed by Celia Franca, leaves by special train to London (Ont.) where it opens on Tuesday for a week's engagement which includes three performances of Erik Bruhn's new production of Swan Lake.

It is hoped that Veronica Tennant, 21-year-old ballerina who recently underwent an emergency appendectomy, will be well enough to perform her leading roles. However, her physician advises at least two more weeks of rest before returning to her gruelling life as a dancer.

After the London engagement, the company returns to Toronto where it will be divided into three smaller companies. Two of the groups, each consisting of ten dancers and a pianist, will present special programs in 33 schools in the Toronto area. The third company, Ballet Concert, will be composed of sixteen leading dancers from the National Ballet and a chamber orchestra of twelve virtuoso musicians.

UKRAINIAN HITS

Until Wednesday, April 26, the Brighton Theater is presenting two Ukrainian hits: Janas Shevckenko's Servant Maid, opera in color; Among the Missing, drama of courage in the war against Hitler. Both films are with Ukrainian dialogue complete with English titles.

FIT AS A FIDDLE AND READY . . . TO GO — Dinah Cristie, Catherine McKinnon and Diane Nyland warm up in The Basket Ball Ballet, part of the shenanigans depicting Canadiana in the Robert Johnston's Productions presentation of Spring Thaw at Toronto's Royal Alexandra Theater.

Israel

GERMAN FILMS NO LONGER BANNED

By our CJNS Reporter

Tel Aviv

A new policy in cultural relations with West Germany was inaugurated in Israel when the Cabinet lifted the ban on German-made films being shown in Israel.

Now, only pro-Nazi films and those with actors having a Nazi past remain automatically prohibited. Others are merely subject to the censorship board's approval, like any other film. Only Mapam objected to the new policy.

Earlier, a six-member delegation of the Germany-Israel Society, led by Dr. E. Benda, had paid a week's visit to Israel.

Dr. Benda, who is now a parliamentary Secretary of State in the West German Ministry of the Interior, told your correspondent that he was optimistic about the future development of relations between West Germany and Israel.

"I told Mr. Eban (the Israeli Foreign Minister) that the times of secret meetings between Israelis and Germans in a back street or a dark park, are over. Relations should be promoted in the open," he added, "Mr. Eban agreed with me."

ORCHESTRA VISIT

Dr. Benda said that during his talks with Mr. Eban and senior Government officials, "we were given to understand that, in practice, cultural exchanges will be promoted.

THE LIVELY ARTS

by D. Cohn

● Like most of the celebrated Jewish violinists, Mischa Elman, who died last week in New York at the age of 76, was a child prodigy. He was born in Kiev, Russia, but it was in the village of Shpola where the family moved when he was two that the first signs of his interest in music appeared: they were discerned as he listened to the violin playing of his father and he accompanied it by humming.

Saul Elman, the father, was a Hebrew teacher. His musical ambition as a youngster had been discouraged by his parents but he was determined to let young Mischa's talent develop fully and he dedicated his life to achieving this.

The boy's yearning to play the violin impelled the father to buy him a small instrument and the progress he made was so rapid, he was only five when he performed at a party at the home of Countess Orosova, the landowner of the village. The gathering was electrified by the lad's playing and as a result he was taken by his father to study at the Odessa Imperial Academy of Music. Later he studied at the Imperial Conservatory in St. Petersburg.

In 1904, Elman, 13, was considered by his teacher, the famous violinist Leopold Auer, ready for the concert halls of the large European cities. He visited Berlin, Hamburg, Paris, Leipzig and Vienna.

In 1904 his London debut was so successful that he was invited by King Edward VII to play at Buckingham Palace. He went to New York the same year and with the Russian Symphony Orchestra was soloist in the Tchaikowsky Violin Concerto.

Mischa Elman made his home in New York. With his wife, daughter and son, he lived in an apartment on Central Park West. In 1958 he gave a concert in Carnegie Hall to mark the start of his second half-century as an instrumentalist on the American concert platform. A year earlier he had visited London where he played for the first time on BBC television.

Elman lent his art to help charitable causes, among them the United Jewish Appeal and the Israel Bond Organization. He celebrated the thirtieth anniversary of his American concert career in 1938 by a tour in aid of the refugees from Germany and Austria.

● If Sylvia Sidney ever wanted to quit acting, she could make a living doing something else. She is adept in needlepoint art and, of all things, as a laundress, a role which abetted her movie career.

The actress, who began her career forty years ago, has developed needlepoint painting to such a high degree that she does needlepoint on point for a three dimensional effect, mostly of animals including pug dogs. A specialty florist's shop sells her "paintings" for $300 and up.

As for having been a laundress, she laughingly explains, "I was always ironing somebody's shirts. I was the highest paid laundress in the world.

"The studios graduated me from ironing my father's shirts, to ironing my brothers' my boy friend's, husband's, and eventually my movie son's."

● Stephen Leigh of Stepney, England, has a leading part in "Oliver" and is beginning a TV career. And it all began when his bar mitzva tutor told his mother that Stephen had a very fine voice. This encouraged the family to apply for a part for him in the delightful musical.

THE OLD BARD GOES STRONG — A scene from Shakespeare's Hamlet as performed by The Bristol Old Vic, brought to Toronto's Royal Alexandra, courtesy of S. Hurok, the week of May 8th.

RECIPE OF THE WEEK

PASSOVER CHOCOLATE FRUIT SQUARES

1/2 cup plus 2 tblsps cake meal
6 tblsps sifted potato starch
1/2 tsp salt
1/2 cup finely chopped nut meats
1/4 cup seedless raisins
1/4 cup finely cut dates
6 eggs, separated
7/8 cup sugar
4 ozs melted bittersweet chocolate
2 medium-sized bananas, finely mashed

Mix cake meal, potato starch and salt. Add 1/4 cup of this mixture to the nuts, raisins and dates; mix well, until all the particules are separated. Beat the egg yolks and sugar until light and thick. Stir in the chocolate and banana. Carefully fold in the fruit and remaining meal mixture. Beat the egg whites stiff but not dry and fold into the batter. Grease an 8 x 8 x 2 inch cake pan, line it with white paper and grease the paper. Pour in the batter. Bake at 325 degrees about 1 hour, until a cake tester inserted in the center comes out dry and the surface has a spongy look. Invert on a rack, remove the paper; invert again on another rack to cool. Cut into 2 inch squares and serve plain or with whipped cream.

A "WIFE SAVER" FOR PASSOVER...

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Hot Vegetables, potatoes, Carrot Tzimmes or Potato Pudding.

CHOICE OF ONE:
Cole Slaw or Tossed Salad.

CHOICE OF ONE:
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montreal notes

CO-CHAIRMEN

Mesdames S. Abish and A. Steinlauf were co-chairmen for the movie evening held recently sponsored by Mizrachi-Hapoe Hamizrachi, Women's Organization. Proceeds are towards the construction of vocational high schools and boarding schools in Israel.

CENTENNIAL HONOR

In honor of Canada's centennial, the Concert Society of the Jewish People's Schools will hold its tenth annual concert Saturday, April 22nd, under the patronage of the Lt. Gov. of Quebec and Mrs. Hugues Lapointe.

Eugene Istomin will be guest artist; Dr. Wilfrid Pelletier will conduct; Jean Gascon will be honored as an outstanding Canadian in the performing arts in Canada.

FUND PROJECT

The annual subscription fund project sponsored by the Council of Hope will culminate in the auditorium of the hospital Sunday afternoon, April 30th.

Mrs. H. Bercovitch is chairman of the project. Committee members in charge of zones are Mesdames P.W. Cohen, M. Edelstein, I. Kanofsky, R. Wohl, M. Singerman, E. Goldstein.

SPOKE

Stanley Cohen of the Montreal Star spoke at Wagar High School to the Wagar High Home and School Association, yesterday, concerning the latest developments of Bill 25. Gerald Charness, chairman, presided.

INSTALLATION

The installation of officers of Montreal Menora Chapter, B'nai B'rith Women, took place last week in the form of a dinner. Mrs. M. Segal was elected president; Mrs. W. Zipkin, Mrs. H. Finkelberg, Mrs. S. Pinkus, vice presidents; Mrs. H. Shiff, installed the officers.

MEETING

The annual meeting of the National Council of Jewish Women, Montreal section, took place Wednesday noon. Annual report was presented and installation of officers took place.

Head table guests were: John P. Adderley, general chairman, this year's Campaign of the Federation of Catholic Charities; Mrs. W. Victor George, Montreal Council of Women; Mrs. Joseph Hopmeyer, president, National Council of Jewish Women; Montreal section; Mrs. Abraham Hollenberg, national president, national Council of Jewish Women; Mrs. Bernard Lande, president, Women's Federation of Allied Jewish Community Services; Mrs. D.W. Miller, diocesan president, Catholic Women's League; Mrs. Cyril Reitman, view president, National Council of Jewish Women, Montreal; Mrs. Benjamin Robinson, honorary president, National Council of Jewish Women, Montreal; Mrs. Aaron Schachter, past president, National Council of Jewish Women, Montreal.

DINNER MEET

A dinner meeting of the Montreal chapter of the Canadian Technion Society was held last week.

The Canadian Imperial Bank of Commerce and its personnel extend best wishes to all their friends on this occasion.

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- **HOL HAMOED, THURSDAY, APRIL 27th** — **FROM 9:00 A.M. - 10:00 P.M.**
- **FRIDAY, APRIL 28th** — **FROM 9:00 A.M. - 6:00 P.M.**
- **SUNDAY, APRIL 30th** — **FROM 9:00 A.M. - 7:00 P.M.**

Travel and Adventure

by Miriam Miller

Hatstands and Samovars Have Disappeared; No One Wants Them

The Office of Works in Britain used to issue office hatstands in hundreds. Now, no doubt, they turn them out in thousands. They are to be seen in every British Government office; neat, unpretentious articles in brown bentwood, admirably suited to hold bowler hats and brollies. They are part of the standard equipment of quiet, calm offices, where colored files are neatly tied up with red tape; where upturned lids serve as ash-trays and afternoon tea is an important event.

Sometimes, of course, these hatstands become surplus and are sold off to dealers. You could pick one up inexpensively in any second-hand market in England. But in Israel you could buy 50 for practically nothing at all, any time you chose to visit Jaffa's flea-market.

Jaffa is a place that has come down in the world. Once it was the main port of Palestine. In those days it was a busy commercial centre with many wealthy homes, and was the natural centre of administration for the area. But now the port has been closed, and Jaffa has become a poor neighborhood: just a very old town on the Mediterranean coast of Israel, set beside modern, bustling Tel Aviv. A place of small traders, family workshops and dealers in second-hand articles.

Jaffa's second-hand market is one of the most intriguing bazaars in the Middle East, for it is one where you can get a specially fascinating glimpse into the everyday life of other people's yesterdays. For Israel, set astride the world's cross-roads, is the point where Asia, Europe and Africa meet.

Here came the Turks as conquerors and imperialists for many years. Here lived the Arabs, a semitic group different from the Turks and hostile to them. Here came the Jews, for this was the land of Zion, the land which they dreamed of as the Jewish National Home.

In 1917 the British came. The First World War resulted in the destruction of the Ottoman Empire. The British had driven out the Turks, but the future of the area remained a big question-mark. The League of Nations entrusted Britain with a mandate to rule. So, the British came back to Palestine, not as conquerors or as settlers, but as administrators. All these people brought with them their goods and chattels, their equipment and their culture. The discarded items describe them more vividly than any words.

The Turks have left coffee-tables, decorated with their crescent and star. The Ottoman Empire was once administered from these coffee-tables. Turkish rule has always been described as ruthless, corrupt and sinister; but at least it had some qualities of elegance and refinement. And it was leisurely. An Eastern people themselves, they knew the timelessness of the East. There was no set hour for their coffee. They drank it all day.

And now their coffee-tables are for sale in Jaffa's market. The coffee-tables are still quite useful and usable, but as the decor has a political significance the price would be low.

The Arabs were always a poor people in the main, and still are. They cannot afford to discard anything much. Their legacy is rather in certain styles and beliefs. The beads, for instance, in the pattern of the human eye, which are believed to ward off "the evil eye". These would look smart on quite a few occasions, and they sell well. So do the other Arab beads, in an incredibly bright, crude blue. These are rough in shape and the craftsmen will knot them into a necklace which is quite charming in a primitive sort of way. These, too, are believed to have the power to ward off evil.

The first Jews to arrive in Palestine were the Russians, seeking a free Jewish life away from Tsarist persecution. Later, other Jews came, especially Germans and Austrians fleeing from Hitler's persecution. The Russians have now parted with their samovars. The Russians are still here and they still drink a lot of tea. Only domestic habits have changed. Tea-bags, hygienic and trouble-free, provide the pale thin beverage which is in general use in Israel these days.

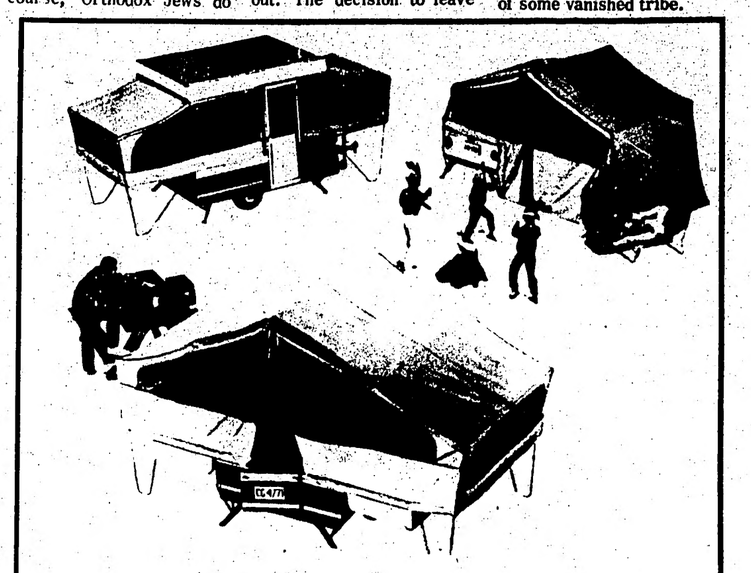
If you should happen to want a genuine Russian samovar, Jaffa would be a good place to buy it. The demand is low and the price could be modest if you have the time and patience to bargain at length. The Germans have now discarded much of their good, solid, neat furniture. It is still durable and useful, and there is nothing wrong with it, except that it is old-fashioned and rather heavy for this climate.

The British have left their hatstands. Pure Office of Works issue. It is difficult to understand why they brought them here in the first place. This is a sunny land, and neither bowler hats nor brollies are used.

When the British were here, their uniform included a semi-soft military cap, for formal occasions. Mostly, they did not wear hats at all. Their own need for hatstands could not have been very great. Nobody else would have needed them at all. The Arabs wear a softly draped headcover which they do not remove. And, of course, Orthodox Jews do not remove their hats either. Other people do not usually wear hats at all.

It is even more difficult to understand why the British did not take their hatstands with them when they left. They were not driven out. The decision to leave was a political one, and they took all their equipment with them.

Everything that is, except the hatstands. They would have been useful in England. But here they stand in Jaffa's market, aloof and unwanted, like the totem poles of some vanished tribe.



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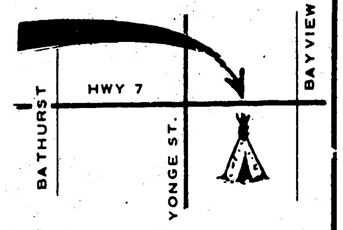

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Dortmund - An opera based on "Eli", a play by Miss Nelly Sachs, the German-Jewish poetess who won the Nobel Prize for literature last year, has been given its premiere here. It was commissioned from Walter Steffens for the town's "Brotherhood Week".

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LEADERS OF TORONTO STATE OF ISRAEL BONDS FORMULATE PROGRAM FOR THE COMING YEAR -- Toronto's State of Israel Bonds leaders recently held their first meeting to plan the agenda for the current season. Shown is a portion of the Bonds leadership.

The first photo depicts (left to right) Louis L. Lockshin, Philip G. Givens and Max Shecter; in second picture are seen (left to right) Joel Morgenstern, Ben Himel, J.J. Zweig, Mesdames Mendel Israelson, Morris Zweig and Irving Sussman; next photo portrays (left to right) H. Wayne Tanenbaum, Harry Frank, Albert I. Lipton, Max Shecter, Lawrence Shankman; fourth picture shows (left to right, back row) Jacob Adler, Dr. Norman Shaul, Louis Zuker, Q. C., Ben Fish, (left to right, front row) Ralph Etigson, Max Aiken, Louis Soupcoff; in fifth picture are (left to right) Al Pomocnik, Dr. A. Cantor, Mrs. Cantor, Meyer Gasner, Nathan Hurwich; the last photo shows (left to right) Milton Turk, Joseph Figa, Saul Berlin, Irwin Frohman.

Demonstration Called Off

New York, (JCNS) - The mass Orthodox demonstration due to be held at the United Nations building last week in protest at the carrying out of post-mortems in Israel was called off for a month after strong pressure and promises to its organizers.

A spokesman for the American Committee for Safeguarding Human Dignity in Isreal explained that "assurances" had been received "from sources" both here and in Israel, that effective measures are being taken to remedy the situation."

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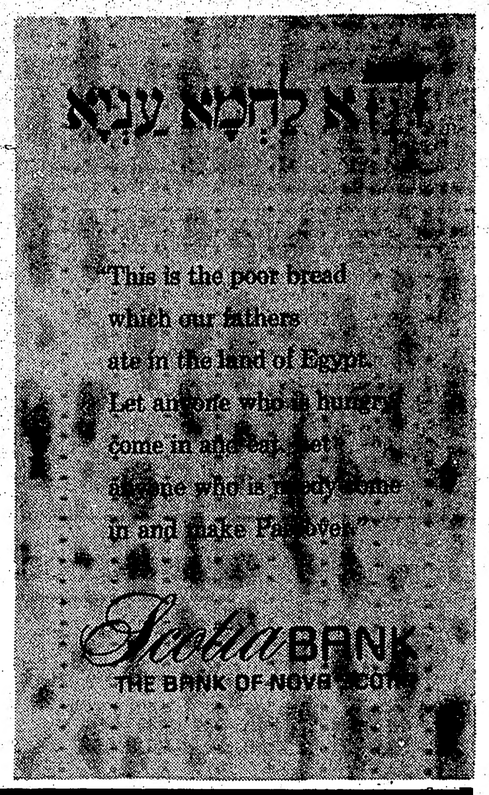
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let anyone who is ready come
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BOND LEADERS CONVENE

On the threshold of attaining a billion dollars in the worldwide sale of State of Israel Bonds since the inception of the Bond program, members of the Board of Governors of State of Israel Bonds of Toronto recently convened the first meeting of its 1967 campaign to lay the groundwork for Toronto's participation this historic year. "The economy of Israel is at the crossroads in her march to economic self-reliance", stated Max Shecter, general chairman of the Toronto Bond Drive. "The success of her plans to achieve a stronger and more stable economic structure will depend to a great degree on what we do to promote the sale of most Israel Bonds."

Based on the success of last year's campaign which reached a higher total of Israel Bond sales than ever before at a reduction of 22% in costs, the Board of Governors gave its unanimous approval to a campaign format involving an increasing number of synagogues and organizations in the sponsorship of Israel Bond dinners where an outstanding member would be guest of honor.

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BERNSTEIN, ANNIE – On April 8th, late of 1782 Hartenstein, St. Laurent.

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CAPLAN, MYER LOUIS – On April 10th, late of 4805 St. Kevin, Apt. 4.

COHEN, HARRY – On April 7th, late of Montreal.

COHEN, HARRY – On April 11th, late of Montreal.

COHEN, MAX – On April 14th, late of 5675 Cote St. Luc Road, Apt. 415.

FEINBROOK, JOSEPH – On April 10th, late of 4635 Clanranaid Avenue, Apt. 208.

FISHMAN, FANNY – On April 13th, late of Montreal.

GOLDSTEIN, LIBBY – On April 9th, late of Montreal.

KAUFMAN, SANDRA CAROL – On April 9th, late of 3730 MacKenzie.

MIGICOVSKY, GEORGE HARRY – On April 12th, late of Montreal.

RABINOVITCH, (GLICK) – SARAH – On April 7th, late of Montreal.

ROSENZWEIG, JACOB – On April 8th, late of 4981 Ward St., St. Laurent.

SLABOTSKY, SARAH – On April 9th, late of Montreal.

SOFIN, HARRY – On April 12th, late of 3455 Linton.

WORSOFF, SAMUEL – On April 7th, late of Montreal.

TORONTO OBITURARIES

CORSON, JACK – On April 12th, late of 2121 Bathurst Street.

FAGOT, CARL – On April 15th, late of 35 Canyon Avenue.

FINE, CAROL PHYLLIS – On April 14th, late of 48 Markdale Avenue.

FRUITMAN, LOUIS – On April 16th, late of 65 Shields Avenue.

GOLOMBECK, JACK – On April 12th, late of 164 Arlington Avenue.

MARGLES, RAE – On April 15th, late of Coburg, Ontario.

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GENERAL MEET

Sisterhood of Shaarei Tefillah held a general meeting recently. Sue Magder presided; Mrs. Kate Devor officially was welcomed back from Israel. Mrs. B. Rosensweig spoke on: Origins on the Blood Libel.

Those who helped at the recent Brotherhood breakfast were thanked, as were Fagie Plonka, her drama group and pianist Lucy Terrant for entertaining on Purim.

A report was delivered on the Youth weekend and the success of the play which will be repeated for the Jewish Home for the Aged. Tillie Miskin reported on the tea; her committee was thanked.

Fanny Ross is chairlady of a carnival and bazaar which will be held in the fall. Mrs. Ross gave a financial report.

Elections of officers will be held at the next meeting, of which Helen Fishbane is nominating chairlady.

Introduced by Sue Magder, Rabbi Rosensweig spoke on; Why Perpetuate Jewish Life?" Refreshments were served.

TEA

A spring fashion show was featured at the recent tea tendered by Clanton Park Sisterhood. Mrs. W. Goldstein was convener and coordinated the show which displayed knitwear, hats, furs and gowns. Mrs. Aaron Weinstock was commentator. Models were Mesdames M. Rosenbloom, P. Schonblum, H. Katz, M. Feldman, F. Waldenberg; also Elaine Kirsh and Frances Woznica. Martha Kanner provided the musical accompaniment at the piano.

Mrs. M. Kanner, Sisterhood president, greeted those present; she conducted the drawing for door prizes. Mrs. S. Grafstein headed the refreshments committee. Sandwiches were prepared by Mrs. D. Orson, vice president.

Mrs. P. Schonblum was patroness convener; Mrs. B. Rubenstein was in charge backstage; Mrs. T. Berk handled tea lists.

Mrs. Sadie Rash displayed antique jewelry.

MEETING

Beth Am Sisterhood held a general meeting recently. The program featured a drama: Something is Missing.

ANNUAL TEA

Women's Auxiliary of Ner Israel Yeshiva College of Toronto held its annual tea recently at the home of Mrs. Paul Reichman. Mesdames Percy Kopstick, co-convener, and Sidney Goldstein, past president, received with the hostess.

Assisting at the tea table were Mesdames David Cohen, David Drebin, Sholom Gold, Rose Donsky, Sandy Hoffstedter, Uzriel Milevsky, Myer Levene, Chaim Mintz, Jean Rotenberg, Albert Turin, Jacob Weinberg, Michael Willner, M. Grubner.

Winners of the door prizes were Mesdames Max Fishbane, Ben Klompus, E. Cohen, S. F. Eisen.

INSTALLATION

Recently Sharon Chapter, B'nai B'rith Women, held installation ceremonies. Officers are: Mrs. Manny Bobkin, president; Mrs. Sheldon Rose, 1st vice president; Mrs. Norton Grimson, 2nd vice president; Mrs. Sidney Moll, 3rd vice president; Mrs. Morris Krandel, treasurer; Mrs. Robert Mandel, financial secretary; Mrs. Nat Kaiman, corresponding secretary; Mrs. Sidney Goldstein, recording secretary. Board members: Mesdames Lorne Bly, David Fine, Jack Kabot, Sheldon Luftspring, Harold Risman, Lucy Weinstein.

Mrs. Harvey Freedman was installing officer, asisted by Mrs. Barry Tenhouse. Mrs. Robin Stein was mistress of ceremonies. Conveners were Mesdames Morris Dadoun, David Fine and Harvey Kahane.

NEW B.B. PRESIDENT – "During hundreds of years, Jews have learned the need of togetherness. Now the world needs these qualities as never before and B'nai B'rith can lead the way to a new concept of humanity." This was part of the address made by Mrs. Eric Exton (above) when she was installed as president of Toronto's B'nai B'rith Eglinton Chapter by her husband, a past president of Eglinton Lodge, B'nai B'rith, a former chairman of the Toronto district coordinating committee of BB, and general chairman of the founding convention of the Federated Zionist Organization of Canada held recently. Color slides of the Chagal windows, one for each of the twelve Tribes of Israel, were shown. Mrs. Sam Spencer sang, accompanied at the piano by Mrs. William Feinberg; Mrs. Al May was the reader.

DR. GRUEBER TRIBUTE

Jerusalem (JCNS) - Dr. Heinrich Grueber, 76, the retired dean of the Evangelical Church in West Berlin, who saved the lives of hundreds of Jews during the Nazi regime, planted a tree last week in the Avenue of Righteous Gentiles on Har Zikaron, Jerusalem.

Dr. Grueber is honorary president of the German-Israel Society.

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INSTANT

BY RUTHIE

Nowadays the magic word is, Instant. It's Instant This, Instant That, Instant The Other. But how instant no one says.

* * * * * *

Take instant coffee. You have to boil water, no? So that takes time. And when every minute counts in the morning when you have to catch a bus — **nu**, even five minutes mean something. That's one thing you can't prepare in advance; it has to be hot. So how instant is instant coffee? And if you have to wait till the water comes to a boil, you may as well take two minutes more and brew fresh coffee. Ah, there's nothing like the aroma of fresh coffee perking.

* * * * * *

Want a dishwasher? Supposedly, one, two, three and the dishes are done without your messing your lily white hands. But first you have to scrape off the plates, then pile them properly, separate the glasses, make sure the pots are absolutely empty. And when the magic appliance breaks — **nu**, you may as well scrub the dishes yourself.

* * * * * *

Like the newest instant breakfast? Wonderful because you don't have to pull out the kitchen utensils. But it's like drinking a malted early in the morning. An hour later your stomach feels empty; you're fainting for a bite. So you can just as well add all those calories on top of your usual amount.

Also the pleasure of eating is gone. There's no excuse to read while you eat — one of the nicest habits of the day. And there's no reason to linger over a smoke.

* * * * * *

The only quick thing I like is applying shoe polish to kids' shoes. The liquid spread-on is a Godsend. Can you imagine how many times a day you have to check scuffed toes?

* * * * * *

I'd like to see a real Instant. Like, for instant, how to make **Pessachdik** real quick.

You know, a poof — and the oven's done; another poof, and the fridge is turned inside out; one whish, and the windows sparkle; with no elbow grease, the silverware shines; a flick of the wrist, and the crumbs disappear from the cupboards; just one hokus-pokus, and the **gefillte** fish is made, the stuffed turkey is roasting, the **knaydlakh** are done.

* * * * * *

All wishful thinking.

On the other hand, what's the hurry? We'll get there anyway.

With instant this and instant that, there's no pleasure in doing anything. You may just as well turn off the brain power.

I don't care how long it takes, I like to bake. There's no perfume that can match the smell of freshly baked **challah**. There's no joy to compare with a youngster's rushing in with,

"Mommy, a cookie, please. It smells so good."

And you don't mind at all when your better half calls you — at the right moment when you're completely bushed — a real **ayshet kheyil** (Woman of Valor).

Give and take a little, Instant is good. But so is healthy work.

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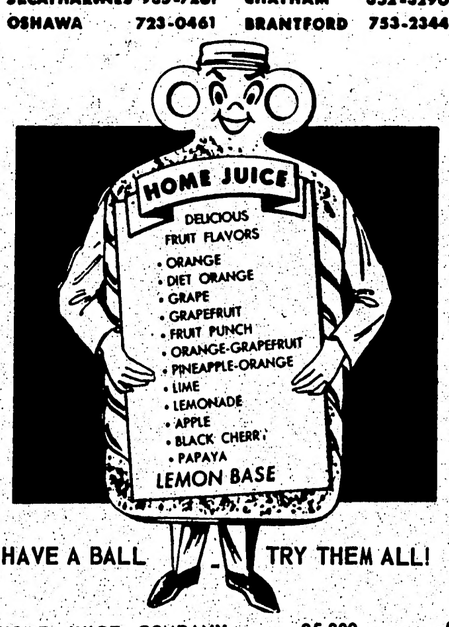

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Kosher L'Pesach C.O.R. 83

HUMAN RELATIONS

Broken Engagement

DR. ROSE N. FRANZBLAU

Question: I am a college senior. Last year I went with a boy who had just graduated from college. After eight months of steady dating we decided to become engaged, and ordered the ring. But two weeks before the set date, we decided to postpone it.

We had been fighting a lot and felt we should wait until we had worked out our difficulties. Two months later, we broke up. Four months later, we began dating again, but we also dated others.

When we are not together he is always thinking of me and about marrying me. Other times he feels he is not ready to settle down.

Several friends his own age, married less than a year, are unhappy. Two of them are cheating on their wives. This reinforces his idea (which I agree with) that a person must get the desire to "run around" out of his system.

I told him to continue dating other girls, and "going out with the boys" on Friday nights. I don't want to pressure him, but I don't know how long I can wait for him. We are considering seeing a marriage counselor.

Answer: Some people fear what they want, others want what they fear.

When a person is emotionally unready to take on a responsibility or the advantage of an opportunity that is available, they may find a way of disguising or camouflaging their behavior so that what is really feared may be made to seem desirable and exciting. Only by acting it out does the person feel he will be able to overcome the fear and get it out of his system. He reasons that such a "trial by fire" will cleanse him of his apprehensions. But this too often is an agony that is not followed by the ecstasy.

When youngsters who are old enough to get married make up and break up, again and again, while professing ardent love for each other, the relationship is basically a shallow one which they are really not ready to consummate.

To the boy in such a situation, the girl friend merely is a substitute for the mother whom he clings to and then lets go of, while running around with girls who are never as wonderful.

The girl who plays the role of the parent-figure does so because it brings her more satisfaction than marriage could. As long as the boy friend is free to come and go, she too can continue to survey the territory. She goes along with the verbal promises he makes, but knows full well that some day he will wander away forever.

You must surely know that the so-called "unhappy marriages" and the infidelities of his friends are not the real reason for his hesitation. Rather, he uses them to justify his indecision, which is rooted in his fears. You accept this rationale, which indicates that you too are content to use him and his excuses as your justification for not getting married.

A marriage counselor does not usually serve as a psychological matchmaker, preparing a couple to get engaged and then married, when they are both pulling in the opposite direction. Nor is it the role of a professional counselor to persuade a wary and timid swain to go to the altar.

The break-up is going to be harder and more painful if you continue to hold on in this fashion. It will be easier in the end if you make a clean break. A once-a-week date with this boy, who only talks about love and marriage, can block the road toward a lasting relationship with the real man in your life.

Opposition To Nasser Mounting In U.S. Senate

Washington, (JCNS) - Opposition to President Nasser's policies has hardened in the American Senate, as a number of Senators made clear to the new Assistant Secretary of State, Mr. Lucius Battle, when his appointment came up for confirmation before the Senate's foreign relations committee.

Senator Bourke B. Hickenlooper, of Iowa, the senior Republican, and Senator Wayne Morse, the Oregon Democratic liberal, both condemned Nasser.

"Do you know of any head of State more viciously anti-American than President Nasser?" Senator Hickenlooper asked Mr. Battle.

And Senator Morse insisted that there could be no justification for aid to a man who is "a threat to the peace of the Middle East and the world". He accused the State Department of surrendering to Nasser's blackmail, and insisted that Congress must act to ban aid to Egypt because of the failure of the Agency for International Development (A.I.D.) to protect the American public.

The State Department is opposed to Congressional bans on aid, but it is no secret that neither the A.I.D. nor the Department of Agriculture favours renewed bounty to Nasser.

Senator Hickenlooper declared that the time had come to say, "No more free food for Egypt so long as the present regime acts as it does".

Egypt now owes the United States $168 million Mr. Battle said, and had failed to meet a $2.3 million payment to the A.I.D. and $1.8 million to the Export-Import Bank.

Mr. Battle told the Committee that Egypt needs to import 200,000 tons of wheat each month and that she is at present negotiating to buy food from Australia, France and other countries. She has already signed an agreement with Russia.

SENATOR URGES TOUGH LINE TOWARDS ARABS

Chicago, (JCNS) - Senator Ernest Gruening (Democrat, Alaska) has quoted Tunisia as "an example of an Arab nation that has voluntarily eased its hostility" towards Israel, and has said that the United States should recognize that policy in dealing with other Arab nations in the Middle East.

"What Tunisia did voluntarily, other Arab nations could be forced to do", said Senator Gruening here last week, in a speech to some 500 guests at an Israel Bonds inaugural dinner.

Senator Gruening, who is chairman of the Senate subcommittee on foreign aid expenditure, said that the United States could "end the 18-year-old aggression against Israel by refusing to help the Arab nations, most of which have been receiving tremendous amounts of our aid".

ISRAELI MARRIAGES

by Zion Rabi

The average marriage age of spinsters was 22 each year throughout the past decade, while the bridegrooms average age was about 26.5 years.

The age of marriage remained practically unchanged for the past ten years. This is rather surprising, considering that man is a complex creature, and that the age at which he marries is affected by a multitude of emotional and environmental factors. The individualist, convinced of his own originality, may find it difficult to comprehend how his acts and decisions in so personal a matter happen to fuse and interact with his social environment.

However, all the random events which put the age of marriage back or forward, are determined by the existing social structure and in their sum total form a model of group behaviour tending to leave the age of marriage practically constant. Phenomena of this kind constitute the justification for the behavioural sciences which try to establish the laws underlying such behaviour by means of empirical rules.

The average age at which first marriage takes place differs by continent of birth and the period of immigration. The differences in average age by continent of birth tend to grow smaller the longer the partners to the marriage have been residing in the country. The largest differences by continent of birth were found among new immigrants.

It is interesting to note that the average age at marriage of brides and bridegrooms living in Israel since 1948 was lower than that of new immigrants. This means that veterans, whether of Asian-African or of European-American origin, marry younger than new immigrants.

The breakdown by place of residence prior to marriage shows that the number of bridegrooms in each subdistrict or type of settlement is as a rule not equal to the number of brides hailing from the same place. The sub-district of Beersheba furnished a greater supply of bridegrooms than of brides while the Yizre'el sub-district provided a surplus of brides. Moshavim and kibbutzim supplied more bridegrooms than brides while urban settlements, other than the major towns, furnished a larger proportion of brides.

Regarding the degree of mobility in finding a partner in marriage it appears, according to the data from 1960-62, that those who live in kibbutz find their mate within their own type of settlement to a greater extent than others. Eighty per cent of kibbutz members married kibbutzniks as compared to only 64 per cent Tel Avivians who married residents of the same city. In Jerusalem 70 per cent married fellow-citizens, while the lowest rate was found in moshavim, where only 41 per cent married women from the same type of settlement.

Marriage is a cause of geographic mobility. Of the couples married in 1962, 48 per cent remained in the settlement in which both had been living prior to marriage. In 28 per cent of cases the bride moved to the place where her future husband was living, and in 10 per cent of all couples the bridegroom moved after his bride. In 14 per cent of all cases, both made a move.

Generally it may be said that Israel has a fairly high incidence of marriage. This may also be seen from the Population and Housing Census 1961, which showed that fewer than 3 per cent of the total population remained unmarried after the age of 50.

The marriage rate of the Jewish population reached its peak in 1949-50. In 1950 it stood at 14.5 per 1,000 inhabitants - the highest rate since statistical data became available. This peak was followed by a decline which continued until 1961. Since then the rate has levelled off at about 7.5. By way of comparison it should be noted that in 1962 France recorded a rate of 6.7 while Sweden had 7.1, England 7.5, Italy 8.1 and the United States 8.5.

This is the second of two articles

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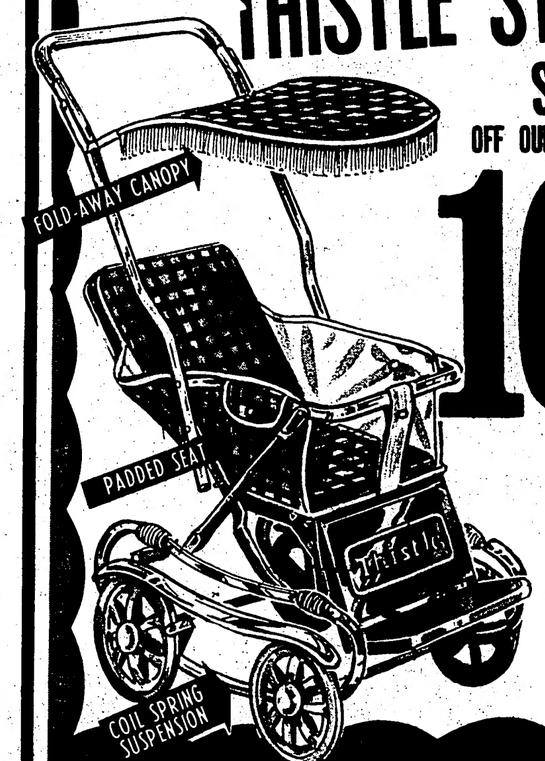

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Passover MAGAZINE

5727

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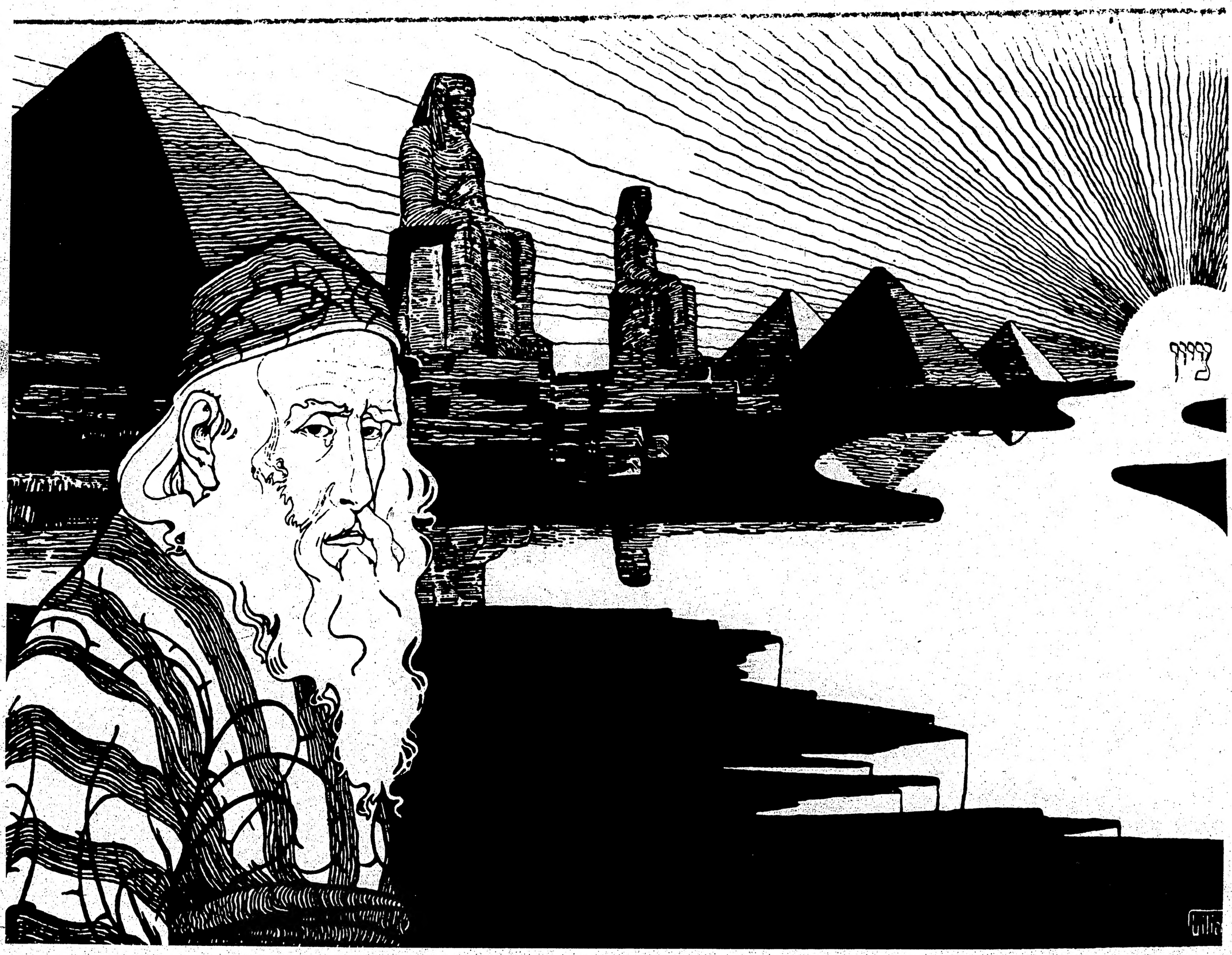


Exodus 5727

When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, AND Israel his dominion. The sea saw IT, and fled; Jordan was driven back. The mountains skipped like rams, AND the little hills like lambs. What AILED thee, O thou sea, that thou fleddest? thou Jordan, THAT thou wast driven back? (PSALM 114)

STORIES, FEATURES, LITERATURE, PASSOVER GREETINGS

L'INSURRECTION DU GHETTO DE VARSOVIE

présentée par Michel Borwicz

DE GAULLE REMEMBERS GHETTO UPRISING

On the eve of Passover, 1943, the Jews of Warsaw rose in the glorious battle against German oppression. This heroic episode is remembered on the Seder night.

Photographed above is the cover of the latest work on this great chapter in Jewish history, by the Polish Jewish writer, Michel Borwicz, who lives in Paris. Despite pressure, President Charles De Gaulle last week remembered the Ghetto Uprising in a warm letter to author Borwicz, expressing his admiration for the Jewish Fighters in Poland.

The etching, Pessach, featured on the cover of this Passover magazine, is by Ephraim Moses Lilien (1874–1925).

Lilien, who was born in Drohobycz, Galicia, and died in Germany, was one of the most popular Jewish artists at the turn of the century.

A Woman's Travail

by Lily Tobias

PASSOVER IN CONGO

Katanga – Elizabethville – Stanleyville – These names began to echo in my ears during my flight of six hours from Israel to England in the summer of 1960. They reverberated with recollections of a previous flight that took nearly six weeks – from the take-off in South Africa to the landing in Palestine in the spring of 1945.

A very different sort of flight was being described by radio and press: that of the Jews of the Congo flying from the threatened destruction of their homes, for refuge in Rhodesia and elsewhere; the intention of Moise Levy, chief rabbi of Katanga, to remain in Elizabethville (where I had once met him) until all members of his congregation who wished to leave had done so.

No fellow-Jew outside the range of kin could have felt more concern for their safety and well-being than I did, with my memories thick upon me.

It was over fifteen years earlier that I had been stranded in that area of the Congo. I was on my way home to Haifa from Johannesburg, where the exigencies of wartime had unduly prolonged a visit meant to be brief. To avoid a repitition of the miseries of troopship travelling, I had waited for a booking on one of the infrequent civil planes, and thought myself lucky at last to be allotted to the Sabena airline, which ran a chain of planes to the Congo, whence it linked with the BOAC to Egypt and the Misr to Palestine. Part of the service was piloted by a young Jew from Haifa.

We were to change planes for Stanleyville, after a night or two at an hotel where we believed accommodation had been reserved for us. Driven to the hotel in the airport bus, we found that nothing was known there of our coming - no booking acknowledged, and no rooms available. "We" were three Jewish women; one, with a small child, returning to her home in Jerusalem, as I was to mine in Haifa, the third was a South African bereaved mother, anxious to visit the grave of her son, who had died while a student at the Hebrew University. We gazed at each other in dismay. The other passengers, non-Jews and strangers to us, quickly vanished. The bus driver, after a few vain inquiries for rooms elsewhere deposited us and our luggage at a cafe, abandoning us with the cheerful assurance that since no other resource remained, we could sleep in the railway station!

We sat at a flyblown table, spread with dubious refreshments, stared out at the sand-pitted street shimmering in noon day heat, and debated what to do. It was agreed we must find some Jews. How? We knew none - only a name suddenly recalled by the young mother, whose husband had once engaged in a Zionist campaign, arranged by a local merchant. We found it in the cafe's French telephone directory, with an office number only. It was Sunday, when all business premises were closed, and we got no reply. Desperate, the timid young woman set off in a taxi, to follow some vague clues. Miraculously she succeeded in finding the house, though the man was not at home. His wife, an Italian-speaking native of the Island of Rhodes, was unable to understand or be understood by her distracted visitor, who could only leave a note in English.

While waiting, I had continued to search the directory for another possible Jewish name - and found that of Rabbi Levy. He, too, was not at home, but his French-speaking wife promised to tell him of our plight. And some time later, I saw through the window a spare, pale-faced, bearded figure approaching. It was the Rabbi. He sat listening to our tale of woe in silent if sympathetic perplexity, obviously speculating as to what to do with three stranded women and a child, all tired, hungry, resentful and alarmed. I felt sure he would have solved the problem, but suddenly I spied another arrival through the window. A private car drove up, a man, burly, genial, resolute, dashed into the cafe, greeted us without ceremony, nodded to the relieved Rabbi, and before we knew what was happening, hustled us - women, child, bag and baggage - into the car, and drove us to his home. There his wife, a young woman with flowing black hair, a beaming face, a pregnant body, surrounded by several small children, welcomed us wordlessly, showed us where to wash and leave our impedimenta, placing two bedrooms at our disposal, after which we sat down at the family table to a solid meal.

The date was the eve of Passover. Later we learned that we, utter strangers to our host and hostess, taken in by them without question simply because we were stranded Jews, were at such a time lodged, boarded and entertained, in place of their own relatives, who came to town from the hinterland to spend the Festival - with the family!

During the term of this generous hospitality, our host, a businessman of repute in Elizabethville, drove us to a farm he owned in the country. It was almost like visiting a kibbutz. In fact, he ran it not merely as a sideline or hobby, and as an experiment to prove to his Christian fellow-citizens that a Jew could farm successfully (which they had doubted) but also as the training-ground - an individual hachshara - of a nephew destined for the Land of Israel.

Awakened early on the last morning, we breakfasted, made hasty farewells to our ever-smiling wordless hostess, were packed into her husband's car, and driven to the airport. He had made all the necessary inquiries on our behalf, and as a final act of kindness, had notified a friend in Stanleyville to meet us on arrival there.

It was certainly not the fault of Mr. S. that the plane was an ancient "Junker", dirty, cramped, and airless and that a wretched flight of 800 miles in stifling heat turned us out, green and reeling with fatigue, into an airport that was to become for us the scene of an even more protracted and heart-sick delay.

The immediate welcome by Mr. S's friend, a young Jewish storekeeper, seemed at the time no more than a continuation of hospitality. For we had scarcely entered the Resthouse which we thought - again vainly - to be our one-night abode before the BOAC flight to Heliopolis, when we were invited to Seder at the home of the young man's married brother. I was almost too dazed to realize the date. But I had never missed a Seder, and though the others went to bed, I struggled to wash and change and was soon being driven along the dark forest roadway into the town.

My confused senses hardly cleared in the brightly-lit modern house, where my escort's brother and chic, Paris-gowned sister-in-law, with a number of assembled guests, awaited our coming. Soon we were all seated at a long, beautifully-laid table, glittering with candles and dressed in lace and silver, with every ritual symbol of Passover.

For a while, my interest and pleasure in the occasion surmounted the rolling waves of fatigue. I looked round at the gathering and asked questions, before the prescribed "four" were sonorously delivered by the little son of the house. I cannot now remember the exact number of persons present, but my impression remains of less than twenty. When I inquired - "How big is the Jewish community of Stanleyville - how many families?" - the answer, given with a smile, was "You see them all here."

The form of service, with its Sephardi pronunciation, was almost as unfamiliar to me then as some of the lavish dishes. Kneidlach as a separate course from the soup was only one of minor variations. The strangest feature was what seemed to me the abrupt termination of the ritual after the meal. We moved from the long table to drink tea on the verandah: and suddenly I was surprised to see my hosts exchange glances, and to hear my escort say soothingly to me - "I can take you back to the hotel now." Politely I submitted, puzzled why the Seder had ended - without the singing of Chad Gadya! Only next day I learned that the service had been resumed - and that I had been kindly led away as I was falling asleep!

Next day, too, I more clearly realized, together with my fellow-passengers, that we were stranded again - and even more alarmingly. There was no plane to take us on to Egypt, as planned at the Johannesburg travel agency. Apparently unknown to the latter, the BOAC station in Stanleyville had closed down. The airport chief informed us with a sadistic grin that in fact no plane of any kind was available to us. The single weekly service from Lagos to Khartoum was fully booked up till July. This was March. "Then our bones will lie here," I said at the end of the first week of vain appeals and exchanges of cables. Our resting place was only thirty miles from the Equator: the heat, though not yet at its seasonal apex, was worse than any experienced in the Middle East: insects of unknown variety and size swarmed round our sleeping nets, crawled en masse over floors and walls and monopolized every wash-basin. The scorching sun kept us indoors during the day, and fierce tropical storms lashed us at nights. Troubles increased. The young mother's transit visa for Egypt expired - so that even if a seat in a plane became available, she could not use it. The nearest Egyptian consulate was in Leopoldville, a day's return flight away. Knowing, in any case, its dilatory nature, we sent urgent cables to a friendly Jewish M.P. - the late Morris Alexander - in Capetown to intervene with the consulate there. The necessary extension of the visa was thus miraculously effected.

Our only diversion was in visits to the amiable young storekeeper in the town. Our only hope lay in the Jewish pilot, who, when halted at the airport, became our intermediary with the sadistic chief. And at last a ray came from this source. At the time, another plane arrived from Johannesburg, bringing a South African Jew on an important mission to Jerusalem. He too, had not known of the BOAC debacle. As a "high priority" passenger, with letters of recommendation from his Prime Minister and other V.I.P.'s, he refused to believe that he could not be accommodated on any of the "booked" planes. Attired like every such South African gentleman in a lounge suit with stiff collar and tie, he soon began to wilt in the equatorial heat. When, in reply to his question, "How long have you been here?" - we answered, "Two weeks," he ejaculated - "What! And you still live?" mopping his dripping brow. He had been with us two days.

After we put him in touch with our pilot friend, he seemed to revive. One day he came to us with a mysterious look of excitement and secrecy. Button-holing us and drawing each aside separately, he whispered in our ears - "How much money have you?" It sounded like a Dick Turpin hold-up! Deadly serious, he confirmed what we had, in fact, just learned through our pilot - that we might purchase our release by chartered plane. The airport chief, however, demanding a large collective sum, would accept payment only in Belgain francs. And nobody had any. Among the eight strandees, several - including the stiff collared gentleman - had letters of credit or drafts on banks, negotiable in Egypt, Cyprus, and Palestine, but not in the Congo; only the child's mother and I had travellers cheques which we would exchange for francs in Stanleyville. And these, already depleted by our enforced stay, could not amount to half the sum required. What to do? Ask advice from our storekeeper friend!

The young mother and I drove into town posthaste and called on him. He listened quietly to our story. Then, without a word, took keys from his pocket, opened his safe, drew out thick bundles of Belgian franc notes, and handed them to us.

Strangers, who could give him only our words - and I.O.U.'s which might never have been honored. But we - some of us - were Jews. Stranded - bound for the Land of Israel. And he was a fellow-Jew!

Mrs. Tobias, who writes for Cajex, London, is a well known playwright and novelist.

A Writer's Confession

MALAMUD About MALAMUD

By Hugh Harris

Q: Although born a Jew, Mr. Malamud, I understand that you did not have a specially Jewish upbringing. Is there any particular significance, then, in the fact that most of your books have had Jewish themes?

A: There are all sorts of Jewish education and all sorts of Jewish upbringing. But there are several things I would like to say. (1) One of the most important reasons for my interest in the Jew in fiction is the pity I have felt for the suffering of too many Jews during the time of the Nazis. This feeling is very strong.

CHILDHOOD MEMORIES

(2) My experiences with, and memories of, my Jewish parents, whom I loved dearly, left a deep impression. They had many Jewish friends and I came to know many Jews. One of the things about writing is that you write about things you know - you cannot write about things you do not know. I know Jewish people, and therefore I write about them.

(3) I have a strong sense of Jewish history as drama. To me the Jew is a symbol of existential man as he becomes aware of his destiny. Jewish history is such that it is in itself the highest form of existential drama.

(4) I am married to a Gentile. At one point soon after my marriage I found that I had to ask myself what was my relationship to the Jewish people, if any. My Jewish upbringing really began then. I began to read, ponder, understand, and direct my sympathies in this direction.

Q: To what extent do you feel, Mr. Malamud, that your Jewish characters are representative also of Americans generally?

MELTING POT

A: Jewish characters represent Americans in so far as they are Americans. America is a melting pot country, and there are many kinds of Americans just as there are many kinds of Jews. Where they are human, they represent human beings.

Q: In writing "The Fixer" what made you choose your hero as a Russian Jew of Tsarist times rather than a contemporary American Jew?

A: I wanted to get at antisemitism in depth. I personally have never had any antisemitic experiences in America. Neither did my mother and father. Any talk of antisemitism in my family originated from the experiences my parents had in Russia. There are antisemitic groups in America, but antisemitism as such isn't usually used as a platform. To milk the subject I had to go to where the legend was - to the source of folklore and mythology. The problem is universal, so it doesn't matter in which country you put the protagonist. The drama is as applicable to the American people as it is to the Russian.

I wrote "The Fixer" out of my American experience, which means living, thinking and teaching in America. Ralph Ellison speaks of a moral cancer in American life. The cancer is caused by the stealing of land, the existence of slavery, the stench of selling human souls. Therefore the whole matter of social justice is an American theme, just as it is a theme of the Russian novel. America has always been concerned with the prison motif. Poirier says: "The stories of Poe and Melville are full of imprisonment and efforts of liberation," and I feel that my story is about imprisonment and the effort of liberation through the growth of a man's spirit. He is able to defeat his captivity by becoming a greater man than he was before he was imprisoned.

FACTUAL BASIS

Q: To what extent did you keep to the historical facts when writing "The Fixer"?

A: I used the historical facts as the basis for the plot of the drama. I went beyond them by introducing ancillary historicial material in order to broaden the tale as symbolism and mythology. For instance, in the opening of the book - the first two chapters - the journey to Kiev and the adventures with Nikolai Maximovitch are invented to make mythology. They are not historical, neither is Raisl, neither is the wanted child unborn, neither are the father and son themes. Yakov's religious reflections in prison and the political insights at the end are also imaginary. I bent history to suit my fancy. It is no longer history in my fiction.

Q: Does "The Fixer" represent any change or new direction in your writing?

A: It represents change perhaps that began with a short story called "The German Refugee" in my book "Idiots First". I wanted to broaden my subject matter. But it doesn't necessarily represent a permanent or final change. I believe a writer ought to try everything he thinks he can carry off.

AMERICAN WRITING

Q: Do you feel that you belong to a distinctively American-Jewish school of contemporary writers?

A: I feel that I belong to American writing. I am unaware of a school of American-Jewish writing. Being in a "school" of writers is bad for a writer, just as it is bad for Negro writers to be only Negro writers. What we have in common we have in common as men, and I think we have in common American experiences as well as similar Jewish values and experiences.

Q: Do you intend that your books should convey any special message or philosophy?

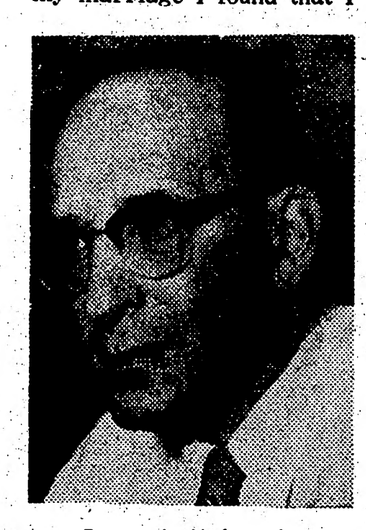
A: I am not a protest novelist. I am interested in more than antisemitism. I am concerned with what concerns us all most deeply. I feel there is not much point in writing about certain themes, if one is not able to make a work of art. I want my books to contain a feeling for humanity and to be a work of art.

Q: What have been your contacts with the American-Jewish community?

A: I have Jewish friends, colleagues, relatives. They come to me as individuals, and among other things are Jewish.

Q: Have you any specially close contacts or associations with Britain?

A: I have friends in Britain and I have been for many years a student of English literature.



Bernard Malamud, one of North America's outstanding Jewish novelists, in this interview with Hugh Harris, JCNS literary editor discusses the underlying ideas behind his writing.

French Chief Rabbi Jacob Kaplan

Rabbi Takes Duhamel Place In French Academy

Paris - Dr. Jacob Kaplan, the Chief Rabbi of France, has announced his candidature for the French Academy of Moral and Political Sciences, which is a section of the French Academy.

It is most probable that the Chief Rabbi will be returned unopposed on April 24, the day of the election, to fill the vacancy left by the late M. Georges Duhamel, the writer.

Dr. Kaplan is the author of several publications and articles. His best known work is a book dealing with "Jews in French Literature."

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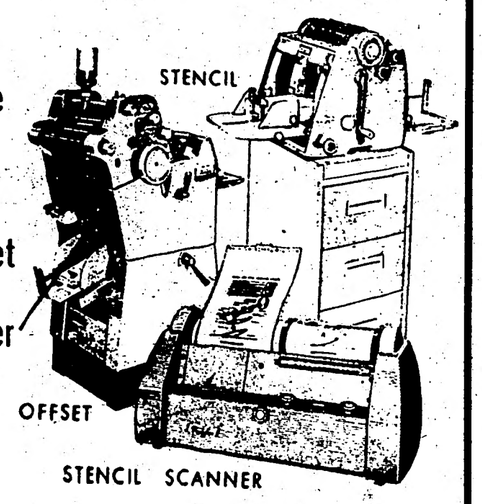

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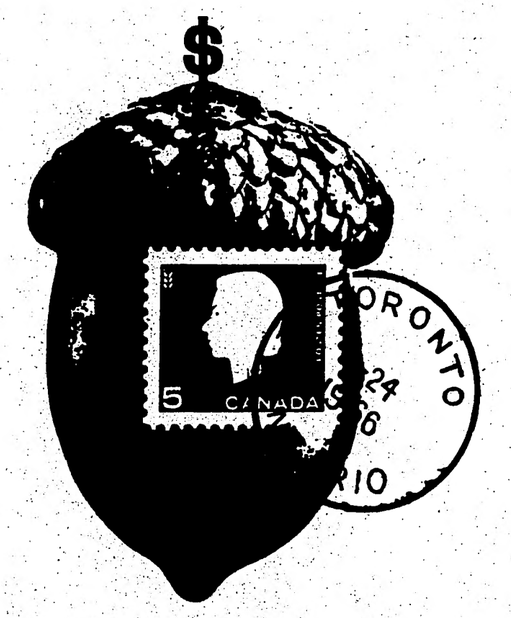

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RELIGIOUS CONTROVERSY

By the JCNS correspondent

Angry exchanges between Orthodox and Conservative Jews in Buenos Aires have followed a ceremony at the Conservative movement's summer camp for youth, in which the Catholic caretaker of the Conservative synagogue and his bride were married by a Catholic priest.

Accounts of the event published in the Jewish and non-Jewish press suggested that an altar surmounted by a crucifix was set up "in the same place where Hebrew prayers are held daily" and that a choir formed from the 200 Jewish boys and girls at

Continued on Page 6

Rabbi David Kahana

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Poetry

ROBERT FRIEND

From "Encounter"

IDENTITY

Words are written
on the Wailing Wall
I cannot read.
My name?

I have come to read my name
where even the birds are Jewish
and the cats yowl
in the holy language,

whose mystery I master,
its stubborn consonants
and its warm vowels,

but not that mystery
I shroud in English.
Robert, I say,
pronouncing who I am
in the cold syllables
of the tongue I love.

ISRAEL EMIOT

Translated by Joseph Leftwitch

Tel - Aviv

ON THE SITE OF THE WARSAW GHETTO

My mind must be numb, to all feeling dead,
That the skies don't fall with a bang on my head.
That I can look up into the blue,
And think of the lines of the distant view,
Admire how the pigeons sail through the air,
That I can curtain off the ugliness that is too much to bear.

My mind must be numb, to all feeling dead,
That the rain drops don't fall like rocks on my head,
That I can walk upright on these stones,
That are all tears and blood and murdered bones.

AT THE EDGE OF THE SEA

At the edge of the sea,
So late at night,
What have I come to find?
A wave speaks its mind,
And claps itself and cheers

Through endless years.
But in my span
Goes that man,
Who fled from God,
All the way from this Jaffa shore to Tarshish.
And if I was not swallowed in the belly of a fish,
I am still powerless.

A PRAYER

Have mercy on those who carry
World-upheaval in their blood,
And waste themselves in hazards,
And die under wheels on the road,

Who want to sleep, and are not allowed to,
And they must revolve like stars in their courses,
Round themselves or round some other self,

Like blind, drowsy horses.
The earth keeps desiring, aspiring,
And breeds thistles and weeds,
It has set its heart on imitating You,
On doing Godlike deeds.

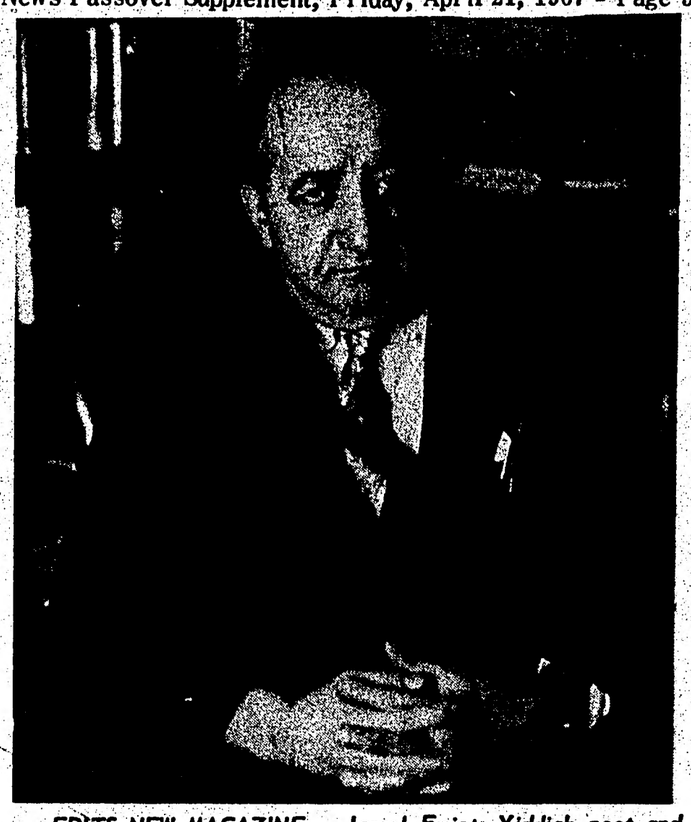
Have mercy on our world.
I know that everything
Is a ring in a ring,
Each day is a sound in the Great Song,
Whose beginning was the creation of everything,
And its end will be the end of everything.

Why did You not create me in the beginning,
And to the end let me live,
That I should see the marvel at the whole,
And my thanks to You give?

My grandfather, and my grandchildren, and I
Came in at the middle.
We catch a few notes and go away.
The whole remains to us a riddle.

Have mercy on us!
My child feels You, and weeps without knowing why.
And everything falls from my hand,

Because I cannot understand.
I am not sure of my table, of my bookcase,
Of my wall,
That they may not rise up one day
And run away from me,
At Your call.
Have Mercy on us!



EDITS NEW MAGAZINE — Israel Emiot, Yiddish poet and author, whose publication of Jewish Roots, a Rochester J.Y.M.W. literary periodical, has been hailed as an important contribution to Jewish letters. His poems appear in this magazine in an English translation by Joseph Leftwich.

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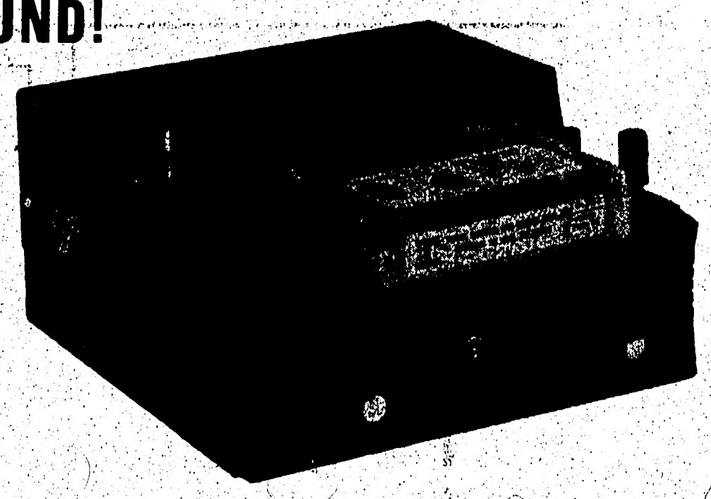

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RELIGIOUS CONTROVERSY

Continued from Page 4

the camp sang Catholic prayers and hymns in Latin, under the direction of the leader of the Conservative movement in Argentina, Rabbi Marshall Meyer.

One immediate result was that eight Orthodox rabbis, headed by Rabbi David Kahana, the senior rabbi of the Orthodox community and president of the Beth Din, issued a public declaration in which they said they were "deeply disturbed and amazed" by the event, and that they felt it their "sacred duty to alert and warn the community about the regrettable consequences which this unprecedented episode may cause to our Yishuv."

NOT PERMITTED

The rabbis said that, while they had the deepest respect for all religions and held universal brotherhood very dear, that which was permitted in the social, economic and cultural fields could not be allowed in the sphere of religious practice and belief.

The result could only be to confuse the younger generation, diminish the status of Judaism in Gentile eyes and weaken the standing of the rabbinate.

But, according to Rabbi Meyer, the published accounts of the ceremony were false and his motives deliberately misinterpreted. There was no Catholic altar at the camp, he declared, and no crucifix. The Catholic Mass was not sung, as some reports had claimed.

The groom had been working for the Bet El (Conservative) Synagogue for two years, and lived with his family at the camp, where he had a close relationship with the youngsters. The ceremony, conducted by a Catholic priest, was a simple one, held in the open air in the woods, with no religious symbols.

During the ceremony, a chorus of 200 campers sang certain verses from the Jewish prayerbook which are also to be found in the church liturgy, "and we sang these verses in Latin to show that Jews can appreciate a people's loyalty to a language which bespeaks its soul." Two rabbis sang in English "a classical prayer which, thought by thought, can be found in the Hebrew Bible and in the Siddur."

In a refutation of the allegations made against him, Rabbi Meyer declared: "It must be clear that youngsters who pray daily, who observe Shabbat and kashrut, who study Torah daily, are not so flimsy as to be converted because they have assisted at a Catholic wedding.

"Certainly, the stuff of their Judaism is more powerful than those who remain Jews because of an accident of birth, or because they relish the idea of defending themselves against discrimination and attack."

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IT'S HARD TO BE A JEW ON PESACH

by A. Letz

It's hard to be a Jew on Pesach. You've got to clean the house, get a new set of dishes, buy Matzos. Even for the children. Take little Joey. On every other night he can ask eight or ten questions. On Passover night he is limited to four questions.

Of course, there are compensations. I remember how, as a child, I used to like the Haggadah.

"A kid, a kid
My father bought a kid
For two pieces of money."

Of course, the price of kids has gone up. No kid today would be satisfied with such an allowance, but I liked that kid and I was very happy about papa buying one. It made me very sore when I read the second verse,

"And the cat came
And ate the kid
Which my father bought
For two pieces of money."

I felt it was no more than right when the third verse came along: -

"And a dog came and bit the cat
Which ate the kid
Which my father bought
For two pieces of money."

It all came out good in the end, so I was happy.

And I used to like "Ehod Mi yodeah." (Who knows one?). It was just like a quiz show.

"Who knows one?
One is God
Who rules in Heaven
Who knows two?
Two are the Tablets of Commandments
One is the God
Who is in Heaven.
Who knows three?
Three are the patriarchs,
Two the Tablets of the Commandments
One, the God
Who is in Heaven."

There are versions of this Haggadah rhyme in other languages and even in Latin, going back to the Middle Ages.

Some have said that the Hebrew version must have been taken from other languages, but the scholarly George Alexander Kohut points out that the evidence is to the contrary. For instance, the Latin version, like the Haggadah, refers to the three patriarchs. Kohut argues logically that if it had originated in a non-Jewish source, instead of the three patriarchs, the reference would have been to the Trinity.

I used to always like the part where you open the door to let Elijah enter. Once, when we opened the door, a Fuller brush man entered. Mama bought three brushes. She said she would pay for them after the holiday.

I like matzos, although they do sometimes get in my teeth and I never could understand why they are called Matzos, although as someone I forgot who once said, they look like Matzos, and taste like Matzos, so why shouldn't they be called Matzos. I think he was right about that.

I never did see why they should spill out drops of wine when they enumerate the plagues which visited Egypt. Papa said that was to teach us we must not be entirely happy about the plagues the Egyptians suffered, but, it seems to me, they got what was coming to them for enslaving the Israelities. Not only did they make slaves of the Jews but the Jews even paid them when they left Egypt. They gave the Egyptians a check on the banks of the Red Sea.

I don't say Passover isn't a happy time, but it is hard, too. You've got to drink four cups of wine and eat all those kneidlach. It's not easy!

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A NIGHT TO REMEMBER

Whens A Little Boy Becomes A Prince

by Sam Levinson

For the Passover our home had to be converted into a temple in which rites of all kinds would be conducted – prayers, songs, even games, all related to one of mankind's greatest epics – the exodus from Egypt.

Our home had to be cleansed of all traces of bread. Papa turned sleuth. We followed him through every corner of the house tracking down every last crumb. It was a sort of game we played with Papa, perhaps the only game we ever played together. We placed little pieces of bread on windowsills and in corners, then later pretended to "discover" them. The punishment was stardard - death by fire. The bread-burning, too, was both a ritual and a game. Token pieces of bread were placed in a wooden spoon, wrapped in a cloth, and cremated in small bonfires on the street by kids who were paid a few cents for "buying" our bread and helping us purify our homes in honor of the arrival of the Passover.

As though keeping dairy dishes at a respectable distance from meat dishes were not enough of a job, Passover required the use of all "new" dishes, which were kept in old barrels in the cellar. Operation Dishes included pans, kettles, crocks, graters, sieves, buckets, knives, forks, spoons, ladles, chopping bowls, glasses, bottles, jars, mugs, jugs, platters, dippers, cake pans, coffeepots, teapots. The year-round dishes had to be taken to the cellar or to some other neutral place. After a dozen trips to the cellar, one of the brothers always asked, "Why can't we all just move to the cellar for the holidays?"

There was great excitement in removing the faded newspaper wrappings from the holiday dishes and recognizing the familiar designs. These were more than just dishes. They had a history, and they brought with them the promise of family living on a higher plane than we lived the rest of the year.

Each played a part in the folklore of the Passover season. Our mouths watered with anticipation as we unwrapped each dish and foretasted the thrills, both gastronomical and emotional, which would be forthcoming when these inanimate utensils would come to life again as part of the symbolism of the Seder service.

About three days before the Passover there was a knock on the door: "Your order is here." The Israelites took less out of Egypt with them than Mama brought in for the holidays. We were prepared for forty years of desert living. For weeks we felt our way amongst crates of eggs, sacks of flour, farfel and matzohs - matzohs in closets, on mantelpieces, under beds, under tables, under sinks, on the fire escape, on the piano: egg matzohs, plain matzohs, long matzohs, short matzohs, round matzohs, square matzohs.

My folks refused to accept the idea that good wine could be bought. Every year they brought home baskets of wine grapes which they squeezed through sieves, filtered through sacks and finally deposited in barrels next to my bed.

During the night bubbles would burst and send heady little wine-breezes floating about the room. How could I ever explain to the teacher why I was late for school?

The Seder was conducted by King Papa with the utmost solemnity. We princelings sat around the table with Queen Mama, all of us looking cleaner and shinier and more vibrant than at any other time of the year. This was an important event, and by participation in it we became important people. We were retelling, as were our kinfolk all over the world, at this same moment, in the very same words, a chapter of man's search for freedom.

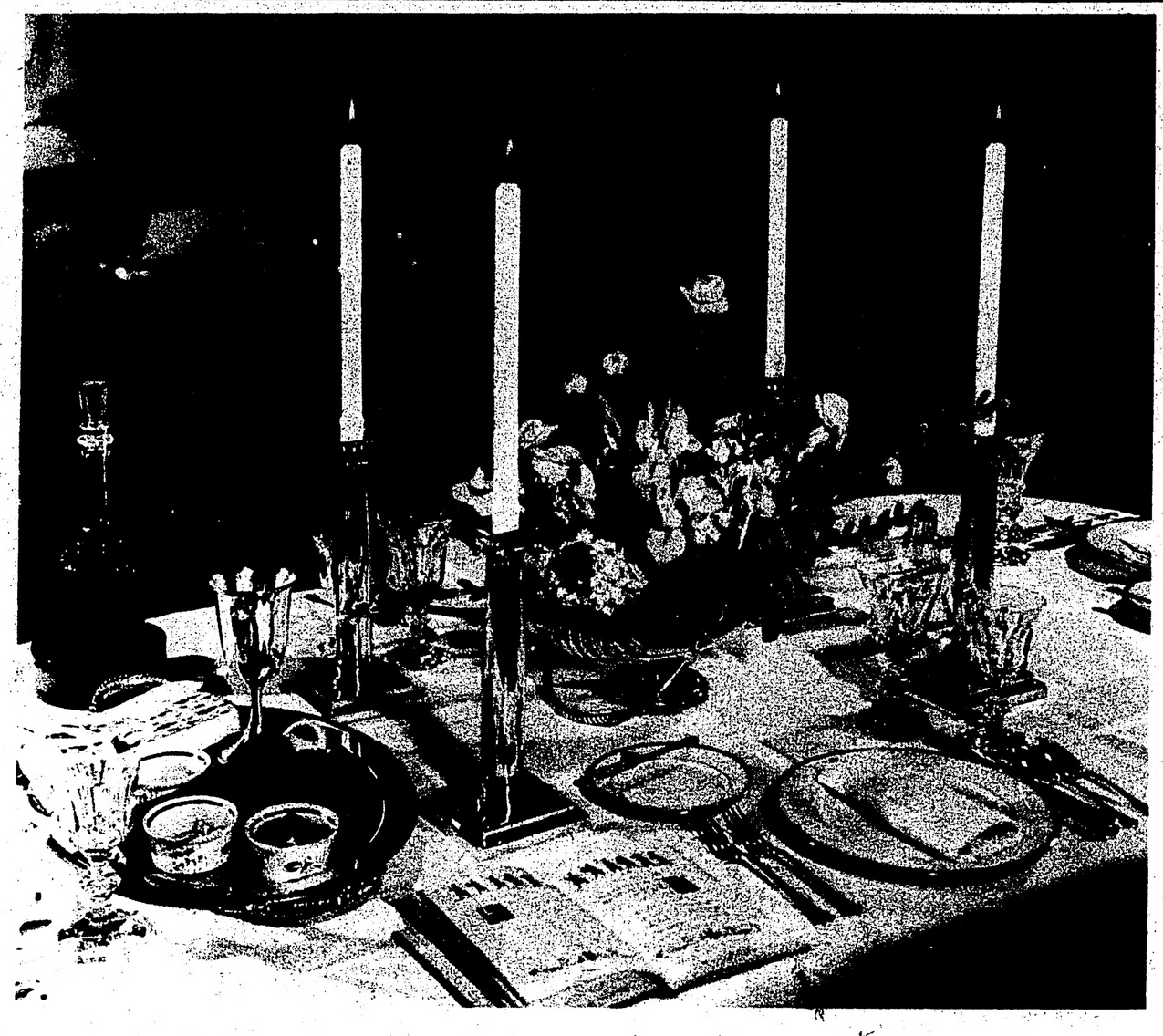
In the wine-stained Haggadah before me I could see woodcuts of the crossing of the Red Sea, Pharoah's terrified soldiers on horseback being swallowed up by the waves, Moses pleading for freedom, and Hebrews being whipped by their oppressors. Before I could read, I had already become familiar with biblical accounts of cataclysmic upheavals in nature, apocalyptic disasters, miraculous victories, dramatic chronicles like Joseph and his Brethren and Moses on Mount Sinai.

For me, the youngest child, the Seder service held moments of great fear. I had to ask the Four Questions. The answers, which would be given in chorus by the rest of the family, explained the meaning of Passover. My brothers would become abnormally quiet to be sure to catch every crack in my voice. I could see the twinkle in their eyes as I rose to deliver the traditional paragraphs.

They were with me all the way, but they mischievously hoped for some small fluff as a subject of conversation for the rest of the year.

As the evening went on, the mood became lighter. Between dishes made with as much love as chicken fat, and much singing, aided and abetted by the third and fourth glasses of wine, and the children's game of treasure hunting for the hidden matzoh (afikomen) for a reward, this was indeed a night to remember. How good it was to be slaves no longer, to sing our songs surrounded by our brethren, to feel rich and magnanimous enough to announce, "Let all those who are hungry come and eat with us" (even though it meant cutting down my portion), to talk of days when "all men shall be free" and "live in peace," to welcome the prophet Elijah into our homes, to drink the cup of wine which we had set aside for him, and for me to really see the wine level go down in the cup as he drank. This night I belonged to history and history belonged to me.

This memoir is reprinted from the Jewish Digest and was published originally by Sam Levinson in his book, Everything But Money, Simon and Schuster, New York, 1966.



Modern Concept of Seder Table

Three layers of matzos, the lamb bone, the bitter herbs, the charoses, the wine, boiled eggs, salt water, parsley and the haggadah – all the Pesach symbols – are placed before the host on this gracious Seder table. A personal symbol is the small National flag which the hostess uses every year in her Seder arrangement. Limoges china, tall white candles blazing in antique columnar silver candlesticks, and a silver basket holding an all-white arrangement of pussywillows, ranunculus, cyclamen, irises and stock, make an elegant composition. Elijah's cup at the head of the table invites the prophet to the feast; he comes in spirit while the other guests participate in actuality. **Arranged by Mrs. Aaron M. Jaffe, Pittsburgh, Pa.**

The Lighter Side

RESERVATIONS AT A HOTEL

by Louis M. Levitsky

In case you missed the resort ads, here I come to help you in preparing for a Happy Passover.

You can go not too far away to enjoy Cantor S.Z. with a symphonic choir (what else?) together with twist parties and night patrol. (A note to the host: Did you know that according to Jewish tradition no night patrol is required on Seder night because of God's special watch over us that night?). Or you can "discover the pleasures of Passover and the Spring" to the enchanting music of Cantor S.K. and - that's right - a symphonic choir. Here they feature 18 holes of grand golfing. If you're in a more exuberant mood you can take "the perfect introduction to pleasure and Passover" to the vocalizing of Cantor A.B. and - you guessed it - a symphonic choir where they offer you, in addition to elevator service and dietary laws, also the prancing of one of our boys who is a famed rapid fire jokester.

But for a real nostalgic Seder, you can go to M.B. where Cantor N.S. is assisted by - no, you're wrong this time - the Hava Nagila Choir. (By the way, Cantor Mills, is ours a symphonic choir? And if not, why not?)

But, of course, you can also stay at home for Seder, gather your entire family around the table, make your own sweet - because it is spontaneous - music, let the children and grandchildren misbehave, send them on the hunt for the afikomen, and bargain - yes, you're hereby given permission to do it at the Seder - for proper redemption, and let them remember how they outwitted daddy or grandpa.

Symphonic? You bet it's symphonic! What greater and more heavenly symphony than the unrestricted chatter of little children, the serious discussion of the older ones, the music we make ourselves that comes from the soul out of the traditions of our respective homes? This is real symphony whose strains are heard by us wherever we are and for as long as we live, and the memory of which illumines many dark nights and recalls to us the true direction of our lives.

But we must make reservations here, too. We must prepare our children and our grandchildren, and let our and their anticipation of a great reunion be climazed by our own Seder in our own home.

Rabbi Levitsky is spiritual leader of Oheb Shalom Congregation, South Orange, New Jersey for which he wrote this essay.

EXODUS 5727

"... And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt ..." Isaiah 27:13

the old life

the new life

THE FIFTH QUESTION

At the Seder table this Passover, a question will be asked:

From where do the refugees come? Some, as during all periods of immigration into the Land of Israel, are leaving; still there is an intense Aliyah. Many more are coming and Jewish communities throughout the free world are mobilizing to help the State of Israel absorb these newcomers..

On photos above are a few of these newcomers from countries where there is no future for the Jew. They are the men and women of Exodus 5727, rescued by the United Jewish Appeal.

Pictures on left, from top to bottom: the famous synagogue at Aden, the Red Sea city which recently has become the center of Arab terror, is shown after it was destroyed by fire; Jewish cave dwellers in a North African country; father and son before emigration.

Pictures on right, from top to bottom: child cries, but this time it is a friendly pat by an Israeli nurse while mother smiles; yesterday's cave dweller in her new environment; cotton pickers from an Arab country now in the Land of Israel.

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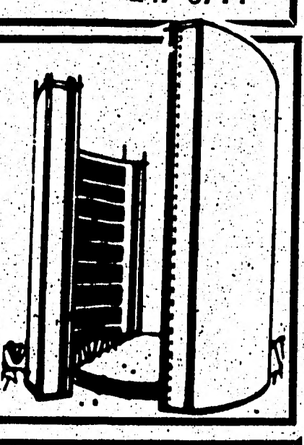

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Jewish Culture And Moscow

BABEL REHABILITATED

By Z. Ben-Shlomo

After a ten-year ban on their publication, the collected works of the most outstanding Jewish writer in the Russian language, Isaac Babel, are to be reissued in the original Russian.

In addition, it has been announced that Babel and Boris Pasternak, the author of "Dr. Zhivago", are each to have a special monograph devoted to them in the forthcoming History of Soviet Russian Literature.

WARNING

This is to be published by the Soviet Academy of Science to mark the fiftieth anniversary of the October Revolution in 1917. The previous edition scarcely mentioned either writer.

However, what appears to be a certain step forward in the creation of a more liberal attitude to Babel's writings should not be overrated. Soviet critics have been warned not to become too excited over Babel's literary work by no less a periodical than "Kommunist", Moscow's main ideological review, which serves as a guide for Soviet Community Party instructors and members of the party elite.

PLACE IN HISTORY

"Babel should indeed be given the place he deserves in the history of Soviet literature," says "Kommunist", but not at the expense of such ideologically sacrosanct writers as Maxim Gorky, Sholokov, Furmanov and others.

And it should be remembered that many contemporary Russian writers, not only the antisemites and most of the conservatives among them, but even some liberals, dislike Babel's writings because they consider him to have been an alien writer.

Their attitude has not changed since this description of him appeared in the conservative literary monthly, "Oktiabr" in 1960. It was the keynote of an article called "Against Alien Influences", written by a senior Communist Party func-

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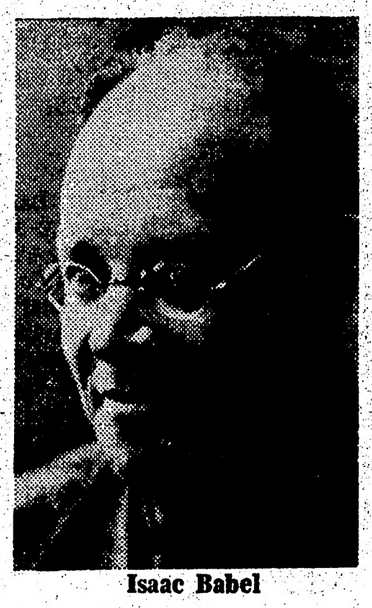

Isaac Babel

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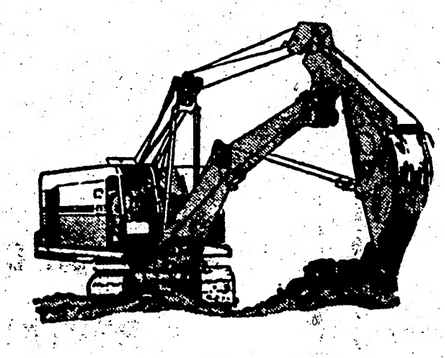

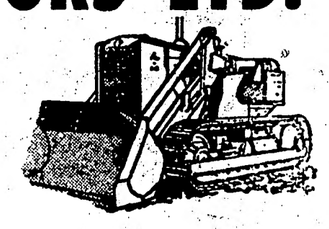

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YIDDISH BOOKS

Two issues of Yiddish poems are due to appear this year, according to "New Books in the U.S.S.R.," the Soviet bibliographic weekly. About 5,000 copies of each are to be printed.

The first, "Selected Poems", by Mendel Lifshitz, who lives in Moscow, is expected to be published between April and June.

The second, "Selected Poems" by Itzik Feffer, is scheduled to appear between September and December in a publication of the "Soviet Writer" Publishing House of Moscow, and will run to ten sheets.

OUTSTANDING

Described by "New Books in the U.S.S.R." as an "outstanding and original poet," Feffer was executed with other Jewish writers on August 12, 1952.

He is known to Western Jewry mainly as one of the leaders of the Jewish Anti-Fascist Committee, which visited North America during the Second World War, with Solomon Mikhoels.

BABEL

Cont. from page 11

tionary, I. Ganenko. As well as being first secretary of the party in the Astrakhan district, he was also a candidate-member of the Soviet Communist Party's central committee.

The alien influences he warned against were Isaac Babel and abstract art - in that order.

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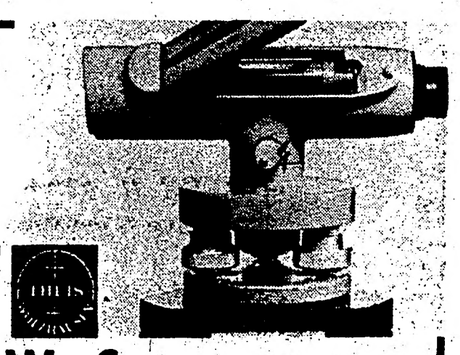

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A MOTHER'S LOVE

By Karen Gershon

My mother used to say that her love for us was not like a bar of chocolate so that the more children shared it the less there would be for each. That, of course, was true. But children demand that love should be seen to be given and her time and her money had to be shared out among us as if they had been chocolate. A rich mother can afford to spend less time on a child simply because she spends more money on it.

Even children devoid of a sense of humour or a sense of proportion may be intensely practical. I know of a small boy who was allowed to play with his brother's toys while his brother was in hospital. "Will he stay there a long time?" he asked hopefully. "If he doesn't come back can I have all his things?"

One of the most difficult lessons any child has to learn is that fairness and equality are apparently contradictory; equality can be measured but fairness is a matter of opinion. At mealtimes, all my children are equals: each gets as much food (thank God) as he needs. When it comes to pocket-money, we do complicated sums so that each may get as nearly as possible as much as he needs.

A three-year-old does not mind getting sixpence when an older brother gets a pound; but when another nearly as old gets ten shillings, though this may cover his needs, it is not easy for him to understand that this is fair.

SEEDS OF JEALOUSY

When my second son was a baby the elder was two years old. The seeds of jealousy were sown, sprouted and bore fruit overnight when they discovered how unfairly they were equals - or how unequal they were under fair treatment: how could I demand self-control of the one and not of the other? Yet how could I not demand it?

Bigger children bring bigger problems. One child may be calm, alert, quick to react, the other nervous or dreamy - should they both be given motor-cycles on their sixteenth birthday? (My solution was that neither of them got one then.)

Other, harder, problems may not be so easily sidestepped. Do you allot the total money you can afford to spend on the education of the brightest one alone?

Cont. on page 15

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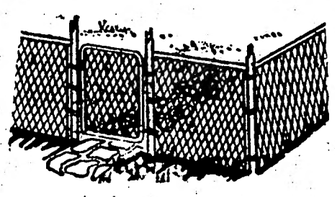
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A MOTHER'S LOVE

Cont. from page 14

Does the dullest not need your help more - or will it merely be wasted?

The quantity of a mother's love for a child cannot be measured, nor can the quality. The eldest is treated soonest as a real companion, the youngest remains a baby longest. But it may be the eldest child who is the one most in need of cuddling, and the youngest may eventually feel inferior because the family refuses to take him seriously.

DISCRIMINATION

Some children have a lot in common with their parents, some take after their grand-parents; how can I be expected to feel the same love for a daughter who reminds me of my mother-in-law as for the one who is myself all over again? Where the quality of the love felt must be so different, how can the children be assured that they are receiving a fair share?

Discrimination does not always have such obvious foundations. We may love a child because it is, in fact, not lovable and nobody else loves it. We may love it better...Just as we may spend more money on a wastrel. Perhaps we do it for our own sakes; either because we like to believe that however unlovable we ourselves may be....or because it gratifies us to be able to love where nobody else can. That, after all, is what distinguishes mother love from any other.

I think that we have a tendency to love our children not equally but fairly: giving most love where we receive least, so that the sum of love between us and each of our children is the same. It is the careless child who requires most of our attention: the one least able to manage his own life who imposes his problems upon us, for us to solve. In the same way, it is the child who has little love to give who attracts the most to himself.

So perhaps, although we will naturally feel guilty towards the child we are aware of loving less than another, we do not have to pity it; it is fortunate because it does not need so much of our love.

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